

PLAINS

CREE

TEXTS

BLOOMFIELD

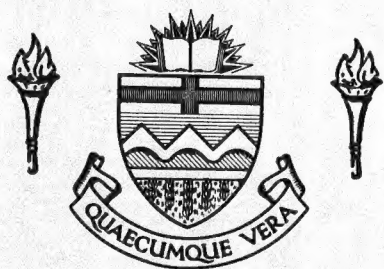
AMER.

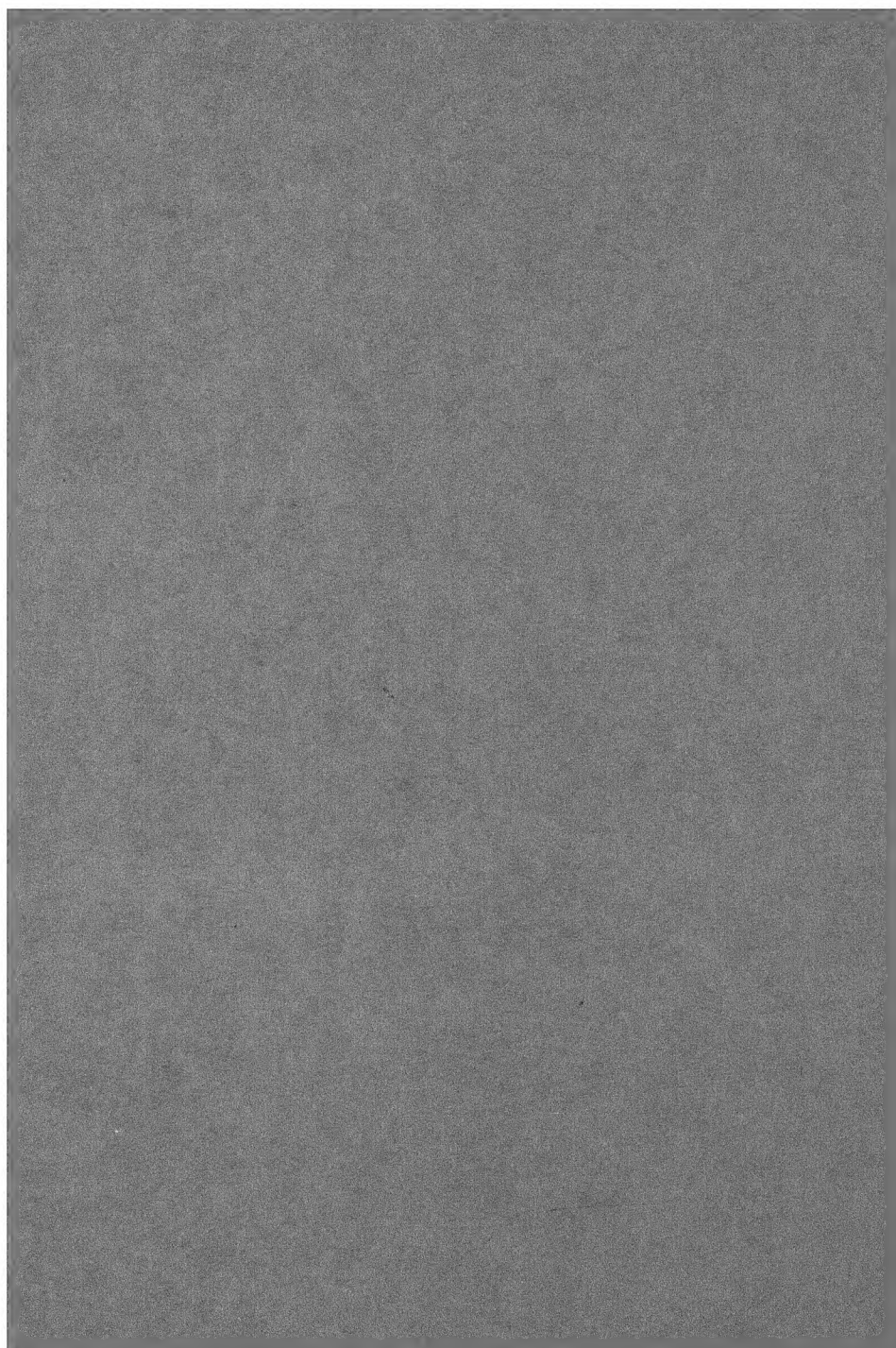
ETHNOL.

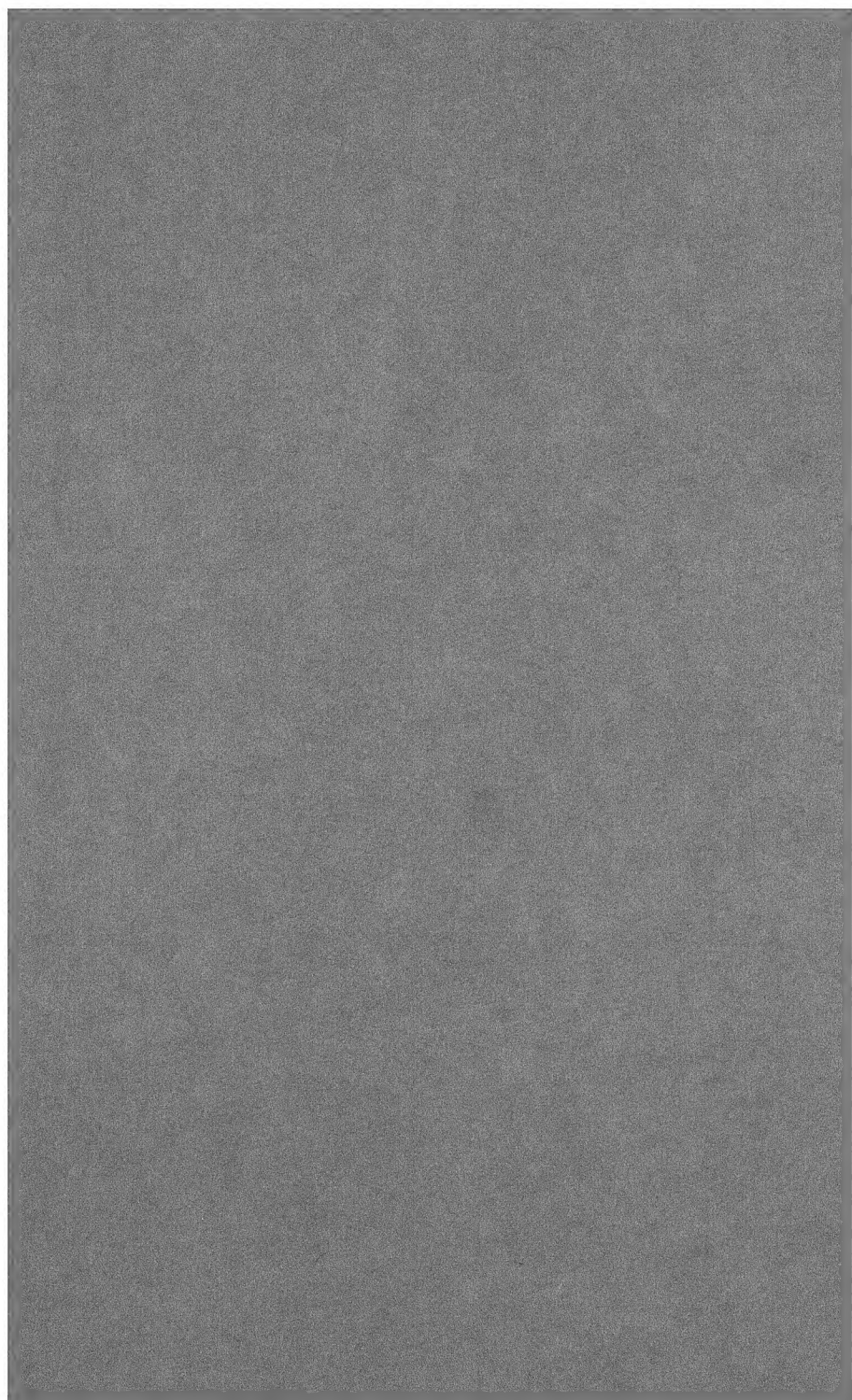
PM
999
A2
B65
1974

HSS

Ex LIBRIS
UNIVERSITATIS
ALBERTAENSIS







PUBLICATIONS
of the
American Ethnological Society

VOLUME 16

PLAINS CREE TEXTS

AMS PRESS

New York

PUBLICATIONS
of the American Ethnological Society
Edited by FRANZ BOAS

VOLUME XVI

PLAINS CREE TEXTS

COLLECTED BY

LEONARD BLOOMFIELD



G. E. STECHERT & CO., NEW YORK, AGENTS

1934

Library of Congress Cataloging in Publication Data

Bloomfield, Leonard, 1887-1949.
Plains Cree texts.

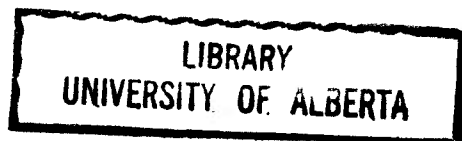
**Original ed. issued as v. 16 of Publications
of the American Ethnological Society.**

**1. Cree language—Texts. 2. Cree Indians—
Legends. I. Title. II. Series: American
Ethnological Society. Publications, v. 16.
PM989.A2B5 1974 497'.3 73-3552
ISBN 0-404-58166-8**

**Reprinted from the edition of 1934, New York
First AMS edition published, 1974
Manufactured in the United States of America**

**International Standard Book Number:
Complete Set: 0-404-58150-1
Vol. 16: 0-404-58166-8**

**AMS PRESS, INC.
New York, N.Y. 10003**



PREFACE.

The texts here presented were obtained during the summer of 1925 for the National Museum of Canada (Department of Mines), Ottawa, Canada. Thirty-six of the texts obtained on this trip have appeared as *Bulletin Number 60* of the National Museum, under the title, *Sacred Stories of the Sweet Grass Cree* (Ottawa, 1930). The collection now before the reader consists of forty-six texts obtained by dictation during a five weeks' stay on Sweet Grass Reserve (Battleford Agency, Saskatchewan); the texts published in the above-mentioned *Bulletin* were obtained at the same time and from the same informants.

I have grouped the texts under four heads: Life and Worship; the Past; the Powers Around Us; Sacred Stories. This last group consists of texts which the Cree designate as *ātayohkāwin*; they are stories about the cannibalistic ancestors of the present-day animals and about the Trickster-Dupe ("Culture Hero"). These two themes are in part merged, and European fairy-tales seem to be classed with them. To this group belong the texts in the *Bulletin*. The first three groups are "discourses" or "narratives," *ātsimōwin*.

The symbols used are:

- a* short, low vowel, usually like the vowel of German *nass*, but varying occasionally forward, through the vowel of French *patte*, all the way to that of English *pet*; or backward, all the way to the vowel of American English *son*.
- ā* long, low vowel, as in English *father*, but tending in the direction of the vowel in American English *saw*.
- ā* long, mid front vowel, as in German *Tee*.
- h* as in English *hand*; initially and finally it is not a distinctive sound, but it is distinctive in other positions, e. g. before *p*, *t*, *ts*, *k*.
- i* short, high front vowel, as in English *pin*, varying all the way to the type of French *fini*.
- ī* long, high front vowel, as in German *ihn*, French *rive*.
- k* unvoiced velar stop, as in English *kill*, *cow*, but usually unaspirated, as in English, *skill*, French *cou*. Within the word, after a vowel it is often voiced, hence like the initial of English *go*.
- m* voiced bilabial nasal, as in English *man*.
- n* voiced postdental nasal, as in French *nid*.

- ō long, mid back vowel, rounded, as in German *so*, French *chose*; but often over-rounded, varying all the way to a high vowel, as in German *tut*, French *rouge*.
- p unvoiced bilabial stop, as in English *spin*, French *patte*.
- s unvoiced sibilant, varying all the way from the normal sibilant, as in English *see*, to the abnormal, as in English *she*.
- t unvoiced postdental stop, as in French *tout*.
- ts africcate of unvoiced postdental stop plus sibilant, varying all the way from the final of English *oats* to the sound in English *church*.
- u short, high back vowel, rounded, varying all the way from that in English *put* to that in French *cou*.
- w unsyllabic *u*, as in English *well*.
- y unsyllabic *i*, as in English *yes*.
- ? glottal stop, only in the word *āha?*: "yes."

For other symbols used in the footnotes, see *Language* I, 130ff. A sketch of the non-distinctive features of pronunciation is given in the above-cited *Bulletin*; the chief grammatical peculiarities of the language are outlined in *Atti del XXII Congresso Internazionale degli Americanisti* (Rome, 1928) II, 427ff.

Of the principal informants who dictated these texts I have told in the Introduction to the *Bulletin*; they, as well as the other informants represented here, are older members of the band. All of them dictated too fast, especially when the story grew exciting; what with this and with my poor knowledge of the tongue, the texts are often imperfect. The meaning of some passages remains closed to me; the only person I met who could translate unusual expressions into English (Mr. Baptiste Pooyak) had little time to help me.

I owe thanks to the Sweet Grass people, who were unfailingly patient and kind in their dealings with me, and to the very able Farm Instructor, Mr. Matthew Layton and to Mrs. Layton; also to the Agency staff at Battleford, Mr. Macdonald, Dr. Norquay, and Mr. Smith; and to Father Lacombe.

Thanks are due to the Canadian National Museum and to the Indian Department for making this work possible and for rendering much courteous assistance.

The gathering and the publication of these texts are due in great measure to the genius and devotion of the Editor, Professor Franz Boas.

L. B.

TABLE OF CONTENTS.

	Page
Preface	V
I. Life and Worship	1
1. Ancient Life. The Sun-Dance	2
2. The Character and Knowledge of the Cree	4
3. Dances	12
4. The Sun-Dance	18
5. Three Songs	22
II. The Past	25
6. How Sweet-Grass Became Chief	26
7. How Sweet-Grass Became Chief. Second Version .	28
8. Sweet-Grass as a Young Man	30
9. Sweet-Grass Defeats the Blackfoot and Sarsi	34
10. Four Cree Resist the Blackfoot	40
11. The Story of Solomon	44
12. The Treacherous Wife	50
13. The Magic Horse	58
14. The Story of Cherry-Tree	62
15. The Story of Skirt	70
16. Rock-Sculptures	78
17. A Battle	82
18. A Brave Boy	90
19. The Jealous Warrior	98
20. A Great Herd	102
21. A Poor Assiniboine Becomes Chief	102
22. An Embassy to the Snakes	116
23. In the Days of the Small-Pox	120
24. A Blackfoot Adulteress and her Salteau Husband .	124
25. How Women were Treated	134
26. How the Blackfoot Shared their Wives	136
27. How the Blackfoot Killed their Wives	138
28. With Nary a Fail	138
III. The Powers Around Us	143
29. An Assiniboine War-Party is Stopped by Evil Portents	144
30. A Dead Blackfoot Recovers his Ornaments	146
31. A Buffalo in Human Form	148
32. The Man who Wore Red	150
33. Cannibal-Possession	152
34. The Pock-Mark Cure	156
35. A Woman Kills a Great Serpent	158
36. The Great Serpent	158
37. Man and Bear	164

VIII *Publications, American Ethnological Society* Vol. XVI

38. Bad-Owl	190
39. A Bony Spectre Abducts a Woman.	204
40. Crooked-Moccasin and the Bony Spectre	212
41. The Youth who was a Bony Spectre	218
42. Gaspard	254
IV. Sacred Stories	269
43. The Birth of Wisahketchahk	270
44. Adventures of Wisahketchahk	278
45. Wisahketchahk Visits his Little Brother, the Duck .	298
46. Wisahketchahk Visits his Little Brother, the Skunk .	300

I. LIFE AND WORSHIP

1. ANCIENT LIFE. THE SUN-DANCE.

nāh-namiskwākāpaw.

(1) kayās ayīsiyiniwak mistahi kīh-kitimākisiwak, uskats ōtāh āh-ayātsik. nama kākway uhtsi ki-pakitinikōwisiwak. kīh-musāskatāwak. nama kākway ayōwinisah uhts āyāwak; nama kākway mōhkumān. nayāstaw uskan kīh-umōhkumāniwak. nama kākway uhts āyāwak iskutāw. atsusis pikuh kīh-uhtsih-nipahāwak pisiskiwah, uskanah āh-kikamuhtātsik wīpisiwāhk. nama kākway; kīh-kitimākisiwak. kītahtawā iskutāw kīh-usihtamāsōwak, ōmis āh-tōtahkik¹; āh-kisitāyik, piyisk ākutah kīh-ōtinamwak² iskutāw. piyisk asiniyah āh-pakamahwātsik, ā-wāsaskutāpayiyit, ākutā ākwah kiy-ōhtinamwak iskutāw ayīsiyiniwak. ākwah asiskiy kīh-utaskihkuwak. mīnah kīh-wātihkāwak, pahkākin āh-asiwatātsik, asiniyah āh-kisāpiskiswātsik; āyakōh uhtsi wiyās āh-kīsisahkik. ākwah kītahtawā amiskwayānah kīh-utayōwinisiwak.

(2) kītahtawā pāyak kīh-pawātam ā-wīh-kapāyit mōniyāw-iyiniwa wāpiski-wiyāsah. ātsimōw tāyispihk ta-kapāyit. tāpwā ānwāhtawāw; ātiht tāpwāhtāk. ākwah ākutā māmihk ispitsiwak, tsikih kihtsikamihk.

(3) “ākwah wīpats kā-wīh-pā-kapātsik!” itwāw; “māskōts ahpōh mituni kiyipah,” itāw ayīsiyiniwah.

(4) tahtuh kīkisāpā ntaw-āy-itāpiw māna nipīhk. kītahtawā kā-pātsāpahtahk tsimānah.

(5) ōtah āh-pā-takuhtāyit, sakitsihtsānitōwak; atamiskutūtōwak. tsikāmā ākusi nistam kā-isih-wāpamāt ayīsiyiniw³ wāpiski-wiyāsah. kahkiyaw kākway kīh-miyik kit-ōh-pimātsit: mōhkumān, pāskisikan, kit-āpatsihtāt kahkiyaw kākway pāskisikāwin. ākusi ākutah uhtsi kiskinōhamawāw kit-āsi-pamihtāt pāskisikan. ākutah uhtsi ākwah ati-miyw-āyāwak ayīsiyiniwak. kītahtawā ākutah uhtsi piyisk atimwah⁴ ayāwāwak, āh-utāpahātsik. ōtāh pikuh nimitāw ayīsiyiniwak ukīh-ayāwāhtawāw kayahtā misatimwah; nama wīhkāts uhts āyāwāw ayīsiyiniw nātakām k-ātapit.

(6) kītahtawāh usām ākā kākway āh-ayātsik māmustsikāwin, kītahtawā pāyak nāpāw utawāsimisah āh-nā-nipahāpākwāyit, — kayās āsah nama wīhkāts kākway ōmah askīhk uhtsih uhpikin; ahpōh maskusiyah kīh-kisitāwa, — ākwah pāyak nāpāw usām mistahih āh-miywātsit, kītahtawā kā-wihtamākut ukīsiuwah, “hāw, kik-ātuhtahitin itāh kit-ōh-pimātsiyin.”

¹ Unfortunately I did not record the gesture.

² Probably *kīh-ūhtinamwak*.

³ Here unmistakably “Indian”; below *nāhiyaw*: “Cree” (kept in translation) is probably meant in the same way. The proper term *wāpiski-wiyās*: “white-flesh, white man” alternates with *mōniyāw*: “Canadian” (kept in translation).

⁴ Properly “dogs”, but often used for *misatim*: “horse”; that this is here the case is shown by the next sentence.

1. ANCIENT LIFE. THE SUN-DANCE.

Louis Moosomin.

(1) The people of old were in a piteous state, when first they lived here on earth. The Higher Powers had put them down here with nothing at all. They went naked. They had no clothes, no knives. All they had for a knife was a bone. From the beginning they had no fire. With merely an arrow they killed animals, fastening bones to their arrows. They had nothing; they were in a piteous state. Presently they made fire for themselves, doing it like this; when it was hot, they got fire from it. Also they pounded a stone, and when it sent out sparks, from this, too, the people got fire. Their pots and kettles were of earth. Also, they would dig a hole and put in a hide, and heat some stones; in this way they cooked meat. Then in time they began to have beaver-pelts for their clothes.

(2) Then at one time a certain man dreamt that the Canadian, the White Man, would land here. He told when they would land. Truly, he was not given credence; only some believed him. Then they moved their camp out there to the east, close to the great sea.

(3) "Now the time is close at hand when they will land!" he said; "Surely very soon," he told the people.

(4) Every morning he would go and look out upon the water. Then at one time he saw boats coming.

(5) When the others arrived there, they shook each other by the hand and greeted each other. For, indeed, thus it was that the Indian first saw the Whiteskin. They gave him everything to live by: the knife and the gun and all kinds of ammunition for his use. So then he began to be taught how to take care of a gun. From that time on the Indians were well off. At a certain time after this they began to have horses to pull their loads. And, strangely enough, it was only the people in the south who had horses; the Indian who dwells in the north from that time to this has never had horses.

(6) Presently, because they had no way of worship, presently a certain man whose children had suffered to the point of death from thirst, — for it seems that of old nothing ever grew from the earth; only grass ripened, — then a certain man who was very good, was told by the dwellers in the sky, "Now, I will take you whence you will have your source of life."

(7) äkwah täpwä äpihtä-kisikāhk ituhtayik mayaw äh-nipāt; äkutä äh-pawātahk, wihtamākōwisiw nipākwāsimōwikamik. äyukuh tahtw-äskiy kita-tōtahkik ayisiyiniwak kih-miyāwak. äkwah ispih kiskinōhamōwāw tānis ta-tōtahk; ukisikōwah kih-kiskinōhamāk. mās-kōts nawats tah-miywāsin kākikā ta-pakitinamāht ayisiyiniw; äwaku nitäyih-tānān. tahkih kākway kitah-miy-ōhpikin. namuya matsi-kākway nipākwāsimōkamik. wiyawāw, "kahkiyaw kākway matsi-kākway nähiyawak matsi-mantōwah atuskawāwak, itwāwak ayamihāw-iyiniwak. namuya niynān nähiyaw ōtah askihk uhtsih kiki-pakitināw; matsi-manitōwah mīna manitōw ukusisah namuya uhtsi kiskāyimāw nähiyaw; mīnah matsi-manitōw k-äsiyihkāsut namuya nähiyaw kiskāyimāw. ātah kita-kih-tāpwāhtahk nähiyaw, nawats manitōwah äh-kitimākāyimikut, ākā wihkāts uhtinwah kā-nipahikut. nama wihkāts nähiyaw nipahik yōtin. nama wihkāts nipahik nähiyaw piyāsiwah. nama wihkāts nähiyaw nipahik iskutāw. äkutah uhtsih ntäyih-tānān, nawats nähiyaw äh-kitimākinākōwisit. mās-kōts äh-kisiwahāt manitōwah, nipākwāsimōkamik äh-kiptināhk, äwak ōhtsi mäh-mistahi k-ōhpikunahkik¹ mōniyaw-ōtānawa, nitäyih-tānān; mīn iskutāw tahtu-kisikāw k-ōh-pikunahk wāskahikanah; tahtu-kisikāw misiwā nikiskāyih-tānān ä-saskitākih wāskahikanah, mayaw ōtānāhk ātuh-tāyāhkuh. mīna nipāhtānān tahtu-nipin äh-pikwāstahkih pikw itā ōtānawa. namuya matsi-kākway kā-kih-miyikuyāhk manitōw, mawimustsikāwinah, nayāstaw kit-si-nitutamihk miyu-kākway. äkusi nkīh-isih-pakitinikunān manitōw ōtah askihk kā-nāhiyawiyāhk. ātiht māmāskāts mastaw äh-ihtakuhkih nīmihitōwinah ākā äh-kiptināhk wāpiski-wiyās, nanātuhk äy-isih-māstinikāhk; mākā nipākwāsimōwin nama kākway māstinikāniwa. nähiyawak äkutah tahtw-äskiy kih-miyāwak nīsu-kisikāw ākāh kita-mitsisutsik, kita-ntutahkik kahkiyaw kākway kita-miy-ōhpikiniyik, kita-ntutahkik ta-kimiwaniyik. äkusi kāh-isi-pakitiniht ōt āskihk kitimāk-ayisiyiniw.

(8) nika-miywāyih-tān niya mīna wāhyaw kit-ātuhtāmakahk pikiskwāwin, ākā äh-wāpiyān. äkusi aspin äh-uhtsiyān namuya niwāpin. nama wihkāts askiy niwāpahtān. äkusi āskaw pikw itā äh-ituhtāyān nitituhtān; nama wihkāts niwanihun.

(9) äkusi äyōkō päyäk ātsimōwin äyōkō.

2. THE CHARACTER AND KNOWLEDGE OF THE CREE.

nāh-namiskwākāpaw.

(1) äkwah kutak, apisis.

(2) nayāstaw wāpiski-wiyās matsi-manitōwah wiya ä-kiskinōhamākut wāyōtisiwin, äkusi niyanān mās-kōts namuya nikiskāyimi-kunān matsi-manitōwah. äkō uhtsi k-ōh-kitimākisiyāhk. mistahih

¹ The actor "they" probably refers to the Thunderers.

(7) Then truly he was taken to the place of the noonday sky, even as he slept; dreaming of that place, he was told by the Higher Powers of the Sun-Dance Lodge. The people were given the annual performance of this rite. And at the same time he was taught how to perform it; by the dwellers in the sky he was taught. Surely it would be well, if it were always permitted to the Indian; so we think. Crops would always grow well. The Sun-Dance Lodge is not an evil thing. To be sure, "The Cree perform all kinds of evil things for the Evil Spirit," say the missionaries. On the contrary: the Cree was not put down here on earth with these things; the Cree has never known and does not know an Evil Spirit or a Son of God; and the Cree does not know him who is called the Evil One. But rather, well may the Cree believe that the Spirit looks with kindlier pity on him, since he is never killed by winds. Never is a Cree killed by wind. Never is a Cree killed by the Thunderers. Never is a Cree killed by fire. That is why we think that the Cree is favored by the Higher Powers. Perhaps it is because he has angered the Spirit by putting a stop to the Sun-Dance Lodge, that in such numbers they break up the Canadian's towns; so we think; and that every day fire destroys the wooden houses; every day we learn that everywhere houses have caught fire, every time we go to town. And every summer we hear that in many places towns have been destroyed by windstorms. It is not an evil thing which the Spirit has given to us, but ways of worship, only that good things may be prayed for. Thus did the Spirit set us down here on earth, us who are Cree. Strange, that some dances which arose much later are not stopped by the White Man, dances in which various things are used up, while the Sun-Dance involves no waste. It was given to the Cree, every year, for two days to go without eating, and to pray that all things might grow well, and to pray for rain. It was thus that the poor Indian was set down here on earth.

(8) I too shall be glad to have my speech go far abroad, I who am blind. For from the time I was born, I have been blind. Never have I seen the earth. Yet when from time to time I mean to go anywhere, I go there; I never get lost.

(9) So much for this, for this one story.

2. THE CHARACTER AND KNOWLEDGE OF THE CREE.

Louis Moosomin.

(1) Now another, a short one.

(2) Since only the White Man was taught by the Evil Spirit how to acquire wealth, perhaps we others are not known to the Evil Spirit. That is why we are poor. The Cree has much human

ayāw nāhiyaw kisāwātisiwin; pikw itā āh-pihtukāyit ayīsiyiniwah, kiyām uwāyōtisiwah, asamāw; namwāts ahpōh wihkāts tipahikāhāw. kiyām pāyakwāw kita-mitsisut āh-ayāt nāhiyaw, āyiwāhk kaskihtāw witsih-ayīsiyiniwah āh-asamāt. misiwā ōma askiy nāhiyaw kisāwātisiwin āh-ayāt, āwaku piku, kisāwātisiwin māwatsih āh-ayāt, kahkiyaw wits-āyīsiyiniwah kitimākāyimāw nāhiyaw. āwak ōhtsih pikw isih kā-tōtākut mōniyāw-iyiniwa. nama wihkāts nāhiyaw kihkāhtōw; nōtinitōw nama wihkāts; ākusi āsikiskāyihāmān. namuya nikih-wanihtānān nāhiyaw ōtah askihk kā-kih-isi-pakitinih.

(3) ākwah kayās āsah pāyak nāpāw āh-manitōwit, kitahtawāh akāmashihk uhtsih nōtsihāw. pōtīh nipahāw. ākwah kitahtawā akāmashihk k-āyātsik ayīsiyiniwak, mats-āyīsiyiniwak, piwāpisk uhtsih mānah ayīsiyiniwah āh-usihātsik, ōki wanipahtākāw-iyiniwak, nīstanaw āhtasitsik.

(4) ākwah kutak awa uskinikiw kā-kiskāyihāh ā-wih-kakwā-nipahiht, wawāyiw; asiskīwinisōw; wāpiskāyik asiskiy āpatsihtāw. ākwah sipwāhtāw; nipihk āsah waskits pimuhtāw, mistah āh-manitōwit. ākwah āh-takuhtāt ākutā ispihik, wikipihk pakitsiw ōhīh kā-wih-kakwā-nipahikut¹. wāpamāwak; “kihiw,” itāyimāwak.

(5) “nikustāhtay anah kā-wih-kakwā-nipahāyāhk; ahpōh ātukā āwakō!” itāw awa kā-wih-kakwā-nipahāt, piwāpisk ā-matsustākahk ayīsiyiniwah āh-usihāt māna āsah awa mats-āyīsiyiniw.

(6) “āwak ōhtsi k-ō-kī-sākwāyimuyān, ā-sihkimiyāk,” itāw āsah; “ākwah āwaku ātuk āwah!” itāw. “kiyām pihtukāh! kitimākāyiminān; pā-pihtwā!” itāw āsah.

(7) “hāh, namuya ninōhtāh-pihtwān. kiyām kipā-miyitināwāw t-si-nipahiyāk,” itwāw āsah.

(8) “hā, namuya ka-kih-nipahikawin!” itāw; āh-ati-itih, “kiyām kitimākāyiminān!” itik ōhi mats-āyīsiyiniwah; “kiyām nika-pimātsinān!”

(9) “namuya!” itāw; “kipā-miyitināwāw t-si-nipahiyāk,” itāw.

(10) “namuya ka-kih-nipahitinān,” itik.

(11) “hāw, tipiskākih iskuh nika-pāhun. ākā wī-nipahiyākuh, ākus isi nika-kiwān. māka kik-āswāyimināwāw,” itwāw.

(12) āh-tipiskāyik ākwah, āh-kiwāt, mustsi-pimihāw ākwah. āh-wāpahk ntumāw āsah kahkiyaw kā-mitāwiyit ayīsiyiniwah, kit-ōsihtāyit mitāwikamik².

¹ The words suggest flying; probably I missed a word that said this; compare the return journey, below.

² Unless I greatly misjudge, the informant here gives a more favorable account of the Mitewin than could be got from other Sweet-Grass Cree. He spent some years at an institution for the blind at Winnipeg, where he may have consorted with Ojibwa.

kindness; wherever it be, if a man, and be he a rich man, enters a dwelling, he gives him food; in no case does he make him pay for it. Even if the Cree has enough for only a single meal, in some way he manages to give food to his fellow-man. Because, of all this earth, the Cree has most human kindness, because he has more human kindness than all others, the Cree deals kindly with all his fellow-men. That is why the Canadian has been able to do whatever he pleased to him. Never does the Cree quarrel; he never fights; that is as I know it from experience. We cannot lose the ways with which the Cree was set down here on earth.

(3) We are told that in ancient times a certain man who had spirit power was persecuted from across the sea. The outcome was that he was slain. At that time across the sea there were some men, evil men, who made men out of iron, did those persecutors, who were twenty in number.

(4) Then another man, a youth, who knew that they were going to try to kill him, made himself ready; he painted himself with clay; he used white clay. Then he set out; he walked over the surface of the water, so great was his spirit power. Then, when he arrived up aloft, at the others' dwelling he alighted, at the dwelling of those who were going to try to kill him. They saw him; they thought he was an eagle.

(5) "And did I not fear him whom we were going to try to kill? I should not be surprised if this were he!" said the one who was going to try to kill him, putting iron into the hot fire to make a man, as was that evil person's way.

(6) "This was why I was unwilling, when you urged me," he told the others; "No doubt this is he!" he told them. "Enter, please! Take pity on us; come and smoke!" he said to him.

(7) "Ho, I do not wish to smoke. If so please you, I have come to let you kill me, as you desire," he told them.

(8) "Oh, it will be impossible to kill you!" he answered him; as he continued to be spoken to in this way, "Please have mercy on us!" he was asked by those evil persons; "Please let us live!"

(9) "No!" he told them; "I have come to let you kill me," he told them.

(10) "We could not kill you," they told him.

(11) "Well then, I shall wait until dark. If you do not intend to kill me, I shall go home as I am. But I shall be on the lookout for you," he said.

(12) When darkness came and he went home, he merely flew. On the next day he summoned all the people who took part in the Medicine Ceremony, to have them build a Medicine Lodge.

(13) "äkwah kiyām päyak äh-ayāt awiyak maskihkiy, kit-ätuhtatāw," äkusi itāw ayisiyiniwah; "ähkamäyimuk; witsöhkamawik; usām mistahi kinipahikunawak," itwāw; "kisihtāyākuh ōmah k-ōsihtāyāk mitāwikamik, minah kahkiyaw kisihtāyākuh, tahtuh ayisiyiniwak ka-wih-ituhtātsik kisi-pihtukātāwāw, äkuspih ka-pā-ntumināwāw," itwāw awa uskinikiw; "äkwah pihtukāyāni, nistikwānihk ka-pakamahunāwāw," itwāw aw ōskinikiw; "nika-pimitātsimun, pihtukāyānih," itwāw; "äkwah mīna nistanaw atimwak ka-muwāwāwak," itwāw; "äkwah kahkiyaw kika-nimihi-tunāwāw," itwāw aw ōskinikiw; "äkwah kī-nipahiyāku, kapakutsānināwāw. uhpimā kik-āstānāwāw¹. wāskwāhtāmihk āy-āskihtakwāk kik-ānāskānāwāw. äkwah ā-mihkwāk iskwahtāmihk isi kik-ānāskānāwāw. tāpiskōts nipāwinis kk-āsihtānāwāw," itwāw āsah; "äkutā niyaw iskwāhtāmihk itāy isih, sākāstānuhk äkutāh isi nk-aspiskwāsimun. äkwah kapā-tipisk kika-nimihitunāwāw," itwāw āsah; "ka-muwāwāwak ōki atimwak. äkwah nīsu mōhku-mānah itakutāwah ātiskwāsinīyān. kīspin kākway mihkuh wā-pahtamāku, äkusi nika-sākuhāwak akāmashihk k-āyātsik ayisiyiniwak," itwāw āsah.

(14) tāpwā ntaw-usihtāniw mitāwikamik.

(15) itwāw, "kahkiyaw ayisiyiniwak umaskihkimiwāwa, mīna mitunih kahkiyaw kih-mātsi-pihtukāyākōh, äkuspihk kika-pā-pākumināwāw. pita niwih-nipān," itwāw āsah.

(16) tāpwā sōhkih atuskāwak ayisiyiniwak, mitāwikamik āh-usihtātsik. äkwah t-ātuhtāt pä-ntumāw, ā-kih-kisihtāwiht. kahkiyaw ayisiyiniwah āh-kisi-pihtukāyit, ituhtāw.

(17) "hāw, niwāhkumākānitik, kiyām nipakitāyimāw nikusis," itwāyiwah ōhtāwiya; "mayaw pihtukātsih nipahāhkāk," itwāyiwa.

(18) äkusi wiya, "nipahihkāk!" itwāyiwa.

(19) "ōma k-āsi-sihkimikuyāk kakwā-tōtamuk," itwāyiwa ōhtāwiya, māka wiya kisāyiniw päkitāyimāt ōh ōkusisah.

(20) mayaw āh-pihtukā-pimitātsimuwit, pakamahumāwa ustikwāniyihk. kakwāyahōwak uskinikiwak umatōwahk wāskikaniyihk ā-yāyikiswātsik. äkwah tāpwā pimisimāwak uma kā-kih-isi-sihkimikutsik. kahkiyaw äkusi tōtamwak.

(21) "hāw, äkwah kahkiyaw nimihituk! äkā mäh nāntaw mātsim-wātsih nipahāyākuh nikusis!" itwāw awa kisāyiniw kāsāwātsit.

(22) tāpwāh nimihitōwak kapā-tipisk. āh-pāh-wāpaniyik, kitah-tawā kā-wāpahtahkik mihkuh mōhkumānihkānihk āh-pahpahkikawiyik. äkwah tāpwā tsihkāyihitamwak ā-nimihitutsik, nayāstaw atimwah āh-mōwātsik. pīsim āh-pā-sākāwāt, äkuyikuhk natawā-pānāwāw awa uskinikiw. äkwah äkutah wāpahtsikātāw āh-

¹ Object presumably the entrails?

(13) "And please let anyone who has any medicine bring it there," he told the people; "Work with zeal; help me in what I am doing; too many of us are being killed," he told them; "When you have finished the Medicine Lodge which you are building, and have completed everything, and when as many persons as mean to go there, have entered the lodge, then you are to come and call me," said that youth; "And when I enter the lodge, you are to strike me on my head," said the youth; "I shall be crawling along the ground, when I enter the lodge," he said; "Also, twenty dogs you will eat," he said; "And all of you will dance," said the youth; "And when you have slain me, you will cut me open. Off to one side you will place it. Opposite the doorway you will lay blue mats. And red matting you will lay toward the doorway. You will make something like a small bed," he told them; "And there my body, towards the doorway, facing the direction whence comes the light of day, I shall lie with my head on it. And all night you are to dance," he told them; "You will eat those dogs. And two knives will hang by my head as I lie. If you see any blood, then I shall be defeating those persons who are across the sea," he told them.

(14) Accordingly they went and built a Medicine Lodge.

(15) He said, "When the medicines of all the people are there, and when all of you, completely and to the last one, have entered the lodge, then you will come and wake me by speech. Meanwhile I wish to sleep," he said.

(16) Accordingly the people worked diligently, building a Medicine Lodge. Then he was summoned to go there, when it had been completed for him. When all the people had gone in, he went there.

(17) "Now then, O my kinsmen, if so please you, I give up my son," spoke his father; "As soon as he enters, kill him," he said.

(18) It was his own father who said, "Kill him!"

(19) "Try to do this in the way that he has bidden you," said his father, the old man himself thus offering up his son.

(20) As soon as the latter crawled into the lodge, he was struck on the head. The young men went faithfully to work, slashing him open here at his chest. Then they laid him down in the way he had bidden them. They did it all in that way.

(21) "Now then, all of you dance! Remember that you have not by any means really slain my son!" said the old man, so generous was he.

(22) Accordingly they danced all night. As dawn approached, there at one time they saw blood dripping from the blades of the knives. Then truly did they put their heart into the dance, and only dogs they ate. When the sun rose above the horizon, they went to view that youth. There it was seen by all that he returned to life.

äpisisihk. kahkiyaw äsah kī-sākōtsihāw anihih nistanaw tah ayīsiyiniwah. kahkiyaw äsah uki-nāspitsi-nipāhtāwāw.¹

(23) āwakuh pāyakh ātsimōwin; ākutah uhtsi namuya ākuyikuhk miywāsin mitāwikamik. kahkiyaw kākway mats-āyisak ahpōh ayīsiyiniwak kī-nā-nipahitōwak, matsi-maskihkiyah āh-āpatsih-tātsik, āh-pistsipōwihtutsik. pikw isi isi-kaskihtāwak āsi-nisi-wanātsihitutsik kayās ayīsiyiniwak. āwaku wiyawāw utsipwāwak nikān kā-kīh-miyikōwisitsik mitāwiwin; kāhtsiwāk kīh-ituhtāwak mitāwi-manitōwah. ākutah uhtsih kahkiyaw kākway nipihk k-ōtaskiyit, āyakunik māmustawāwak kā-mitāwitsik; mōhkitsi-wanipākuhk minah k-ōtaskiyit kahkiyaw mawimustawāwak; mīna tahtuh kākway kā-sākikihk ōtah askihk, āwakunih kīh-kiskinōhamākōwisiwak kit-si-mawimustahkik. anuhts kāyāpits mihtsāt kākway āh-pwātawihitātsik maskihkiyiniwak, kaskihtāwak nāhiyawak umaskihkiwāwaw uhtsi; tsikāmā kīh-miyikōwisiw nāhiyaw maskihkiy; iyikuhk āspihtsāk askiy, kahkiyaw kākway kā-wāpahtamihk, niyīpikih kākway uhpikihk, āspihtsāk askiy, misiwā kīh-tāpastawān nāhiyaw umaskihkim. misiw itā itāpiyākuh kawāpahtānāwāw nāhiyaw āh-kīh-miyiht wistah kit-ōhtsih-pimātisit. mīna āpihtaw āh-māyātaniyik maskihkiy kīh-miyāw. wiyawāw āyakunih mitāwak kā-kīh-kiskinōhamākōwisitsik; kahkiyaw kākway kī-wihtamākōwisiwak kit-si-nanātawihiwākātsik, ahpōh nipihk kahkiyaw kākway k-ōhpikiniyik, kitā-pāsahkik kahkiyaw kākway maskihkiy.

(24) uhtsitaw nitāyimōtān kayās nāhiyawak kāh-isi-pimātisisitsik. nīmiywāyihitān mantōw wiyah āh-itāyihitahk, awa nāpāw kāh-pāh-natawāyihitahk nāhiyaw tānisi kā-k-isi-pimātisit. mitunā māka kahkiyaw miyu-kanāpamikōwisit ayīsiyiniw, ākwah kayās nik-ayimōtān. nama kākway wiyasōwāwin uhts-ayāw nāhiyaw; kipa-hutōwin nama kākway; nama kākway mats-ihitiwin; wiyawāw piku ayīsiyiniwak umitunāyihtsikaniwāw kīh-āpatsihtawak. ayisk nāhiyaw nama kākway uhtsi māyi-tōtam; namuya uhtsih māyi-tōtawāw nāhiyaw ksā-manitōwa. ākwah nāhiyaw tipiyaw wiya manitōwa kīh-kakāskimik; āyak uhtsi yōspisiwin k-ōh-ayāt nāhiyaw. ayisk kisāwātisiw, manitōw kā-kīh-pāh-kakāskimāt ayīsiyiniwah.

(25) ākwah mīna piku iskwāwa kīh-nā-naskuwasimik²; ākusi kīh-wiyasōwatāw.

(26) "nama wihkāts mistahi kita-yāhkastāw kitatuskāwin; usām kinā-naskuwasimin. kiyām kapā-kisik atuskāyanih, pāyakwan iyikuhk kit-āspihtsipayiw kitatuskāwin," kīh-itāw āsa manitōw.

(27) āwakunī pikuh ōhi pāh-māyasōwatāw. nāpāwa kīh-kiyām-āpiyiwa, uskats nāhiyaw āw-usihit. ākusi āsa kīh-ispayiw, itwā-

¹ Perhaps read *uki-nāspitsi-nipahāhtāwāw*: "they had killed them beyond possibility of revival".

² For *kīh-nā-naskuwasimik*.

He had overcome all of those twenty persons. It appears that they had all gone to sleep beyond hope of revival.

(23) That is one story; but since then the MedicineLodge has not been so good a thing as all that. All kinds of evil beings or persons have killed one another, by using bad medicines to poison one another. The old-time people were able to do all manner of things in the way of destroying one another. It was the Ojibwa who first were given this Medicine Ceremony by the Higher Powers; they went into the actual presence of the Spirit of the Mitewin. Since then, those who participate in the Medicine Rite, worship all those beings that have their home in the waters; they worship also that being who has his home in springs; and they were told by the spirits to worship as many things as grow forth out of this earth. To this day, many things which the physicians fail of doing, the Cree can do them through their medicines; what wonder, since the Cree was given medicine by the Higher Powers? Over all the extent of the earth, everything that is seen growing forth in the summer time, as far as the earth extends, everywhere the medicine of the Cree was placed within his reach. Wherever you may look, you will see that which the Cree, for his part, was given, that he might derive from it his continuance of life. Also, as half of the gift, he was given bad medicine. Those same Medicine Dancers were the ones to whom it was taught by the Higher Powers; they were shown by the spirits every way of doctoring people, all the things, even, which grow in the water, that they might dry all kinds of medicinal herbs.

(24) I tell this because I wish to discourse upon how the Cree lived of old. I am glad that the Lord had it in mind that this man should come here and desire to know how the Cree used to live. How well the people of old were taken care of, in everything, by the Powers, of that I shall now speak. Originally the Cree had no kind of law; there was no such thing as imprisonment; no such thing as crime; people simply used their own considerate judgment. For the Cree did not, by his original nature, do wrong; it is not in the nature of the Cree to do wrong to God. The Cree was instructed by God himself in person; that is why the Cree has gentleness. For he has kindness of heart, since God came and instructed the people.

(25) At that time only the woman made rejoinders to Him; therefore He pronounced the law for her.

(26) "Never shall your work show great advance; for you have retorted to me. Let it be that when you work all day, your work will be as far advanced as it was before," God said to her.

(27) For her alone He decreed ill. The man stayed still when the Cree was first made. Thus it must have gone, said the old men of

wak kayās kisāyiniwak, uskats āw-usihāt manitōw nāhiyawah. ākusi āsa kāy-ispayik.

(28) ākutah kī-wihtamōwāw kahkiyaw kākway maskihkiyah, mīna mawimustsikāwin kit-āyāyit.

(29) ākuyikuhk wiya mantōw uhtsih nka-pōni-āyimuhtān. ākwah niwih-ātayōhkān.

(30) āyōkō pāyak ātsimuwin.

(31) nīnān mīna nitayānān manitōw ukiskinōhamākāwin. ayisk namuya niyanān n-ōh-nipahānān manitōw ukusisa; āywak ōhtsi namuya nnisitawāyimikunān matsi-manitōw. āwak ōhtsi ākā kākway kaskihtāwin k-ōh-ayāyāhk.

3. DANCES.

sākāwāw.

(1) pāyak, nipākwāsimōwin. āwaku nipākwāsimōwin, āh-nitutamāht manitōw, kahkiyaw ayīsiyiniw kitaw-uhpikit ōtah askihk. āwaku nipākwāsimōwin, nīsu-kisikāw pikuh aniki kā-nīmihitutsik nipiy ākā ā-minihkwātsik, ākwa mītsiwin ākā āh-mītsitsik nīsu-kisikāw. mayaw kā-pōyuhk, sāmāk kahkiyaw kīwā-niwiw, ā-ntaw-ātuskāhk. namuya wīhkāts āh-kisiwāsihk, āwaku mikiwāhp k-āpatsihtātsik nāhiyawak. āyaku kahkiyaw¹.

(2) pīsim piyāsiw mustus uhtin, āwakunik nāwu k-ōh-nipākwāsimuhk, āh-miyātsik ayīsiyiniwah āwakunik. manitōw utawāsimisah ā-kīh-wiyāhāt kita-nitutamāht pimātisiwin, āwakunik ātsimustawāwak ōhtāwiyiwāwa manitōwah. ākusi āwakō uhtsi kā-nipākwāsimuhk; namuya āh-māyātahk. mistahi mihtsātaw uhtsih pimātisiwak nāhiyawak. ayis namuya āyakunih pikuh āh-ntutamōwātsik kit-ōh-pimātisisik; kahkiyaw kitaw-uhpikit ayīsiyiniw ōtah ōm āskiy āy-isi-nitutahkik kā-nipākwāsimōwinihkātsik. āh-āhkusit awiyak, asutam ta-wītsihiwāt, ta-nīmihitut, manitōwah āh-ntutamōwāt. tāpwā āskaw pimātisiwak ākutah uhtsi nāhiyawak. pīhtwāhāwak āwakunih ōhi kahkiyaw, ōhi pīsimwah mīna piyāsiwah mīna mustuswa mīna uhtinah. āwakunih mīnah wāpahtāhāwak tsistāmāwa.

(3) awa kā-wih-nipākwāsimōwinihkāt, "kitāpaht ōma! kitāpam awah, nōhtā kisā-manitōw, kitawāsimis āh-wih-kanawāyihitamawak kita-pīhtwāt! miy sōhkisiwin awa kitawāsimis kā-kanawāyihitamawak tsistāmāwa. kanātsih, ākā kākway ta-sākihikutsik ayīsiyiniwak. itah mānukāyāni, kitawāsimisak kā-wih-mānukawakik, kita-

¹ The insistence upon prompt return to work and upon absence of black magic ("it is never in anger") are, of course, pleas for the dances, some of which have been forbidden by the government.

The informant spoke much more freely when notes were not being taken; when dictating he broke off at frequent intervals with, "That is all." Then, when reminded of some feature he had left out, he would go on for a while. This accounts for the form of our text.

yore, when God first made the Cree. So that is the way it must have happened.

(28) There He told him every kind of medicine, and the religion he was to have.

(29) And at this point I shall cease to discourse of things concerning the Lord. Now I shall tell a sacred story.

(30) And so this is one discourse.

(31) We, too, have a teaching of God. You see, not we have ever slain God's Son; that is why the Evil One does not know us. And that is why we have no kind of worldly power.

3. DANCES.

Adam Sakewew.

(1) One is the Sun-Dance. The Sun-Dance consists of this, that God is entreated that every human being may grow up and thrive here on this earth. The Sun-Dance consists of this, that for two days and no longer the dancers drink no water and for two days eat no food. As soon as it is over, at once all go home and return to work. It is never in anger that the Cree use this lodge. That is all.

(2) Sun, Thunderbird, Buffalo, Wind, for these four the Sun-Dance is danced, since they gave it to man. Since God appointed these his children, that he might be entreated for life, it is they who convey the message to God their Father. This, then, is the purpose of the Sun-Dance; not evil. In many instances Cree owe their lives to it. But, in fact, it is not only for themselves that they ask for the power to live; that every human being on this earth may thrive is the prayer of them who celebrate the Sun-Dance. When one is ill, he makes a vow that he will take part in the dance and the prayer to God. Truly, often have Cree owed their lives to this. They cause each of them to smoke, the Sun and the Thunderbird and the Buffalo and the Wind. They show them the tobacco.

(3) He who is about to give the Sun-Dance, "Look upon this thing! Look upon this tobacco, God, my Father, which I shall keep for Thy child to smoke. Give power to Thy child for whom I keep the tobacco. Moderate him, so that mortal men be not frightened by aught. There where I set up the lodge which I am

kitāpahtahkik wikiwāw taw-ukimāwahk¹ ākā awiyak kitah-āhkusit; kahkiyaw kiyām kita-miywāyih tamwak ōki kitawāsimsak, tahtuh kā-pā-ntawāpahkātsik ōma pīsim piyāsiw wīkih kā-wīh-usihtāyān, uhtin mīna. āyakunik kita-kisāwātisiwak kuyahākanak, kā-sōhkahk kipimātsihiwāwin, āwakuh kita-miyihsik kahkiyaw ayīsiyiniwak. ōma nīpawiyāni nama kākway kita-sākihikuk. wāh-pimuhtātsih kitawāsimis, pāyahtik kita-pimuhtāw awa piyāsiw, nīpiy kita-sāpupatāt uhtsih umā askiy, ākā ta-pīkupayik. kisāwātutawin; kitimākihtawin! ākusi āh-itwāyān anuhts, kahkiyaw tamiywamahtsihuhk.”

(4) āyaku kahkiyaw.

(5) kīspin piyāsiw āh-miyāt² āwaku mikiwāhp, kā-mānukāt ayīsiyiniw, mistahi āpatsihiwāw. kahkiyaw awiya āpatsihāw, ākā ta-nōhtāyāpākwāyit, ta-miyuskākuyit nīpiy. āyakō uhtsi ayīsiyiniwak, pāyak kā-nīpākwāsīmōwinihkāt.

(6) kahkiyaw ākusi.

(7) ākwa kutak āyakwa. pāyakwan pīhtwāwin, pāyak tipiskāw pikuh ā-nikamuhk, sīsikwanak āh-āpatsihihtsik. pāyak wākayōs āwaku nīkān ā-wihtamākāt, nāhiyawah ā-wihtamawāt. ākutah uhtsi: pīsim piyāsiw mustus. pikw itōwahk asiniy apiw pīhtsāyihk. āyakunik āh-miyihsik tsistāmāwa, kita-pīhtwātsik, āh-ntutamāhtsik pīmātisiwin. tāpītāwih pīhtsāyihk pīhtwāwikamikuhk mītsisunāniwiw, minihkwāniwiw nīpiy. nōtukāsiwak mānukāwak pīhtwāwikamik, namuya nāpāwak. namuya nīmihitōwak. tahtuh āh-nikamutsik, kiyīsi-nikamutwāwi, ntutamawāwak kitaw-uhtsi-pīmātisisik. tahtu kā-nikamutsik, kahkiyaw āwakunik āh-ntutamātsik. āskaw pīhtsāyihk mātōw ayīsiyiniw kā-pīhtwāwinihkāt.

(8) “ōki awāsisak kit-ōhpikiwak miyīnān, kit-ōh-uhpikināwa-suyāhk!” itwāwak kā-pīhtwātsik.

(9) tahtu mīna kā-nikamutsik, kahkiyaw miyāwak tsistāmāwa, tahtu kā-nikamutsik. āskaw iskwāwak mātōwak.

(10) “kitimākihtawinān! kitimākāyim ōki nāpāwak, ā-kitimākisitsik, ā-ntutamākuyākuk pīmātisiwin. ōki mīna iskwāwak t-ōhpikihāwak utawāsimsiwāwa kitimākāyiminān, kisā-manitōw! ōki kitawāsimsak kā-wītsi-pīhtwāmihtsik miy kit-ōh-kitimākāyih-tahkik kākway, t-ōhpikimakaniyik wiyawāw. ākā wiya nīkakawā-sākihikunān kitawāsimis piyāsiw. mīna uhtin ākā wiya itah āh-ayāt ayīsiyiniw kakwā-sākihtā miywāsin kuhpikihtsikāwin. ākus isi kitimākāyiminān!”

(11) ākusi kahkiyaw.

(12) āh-pōni-mātutsik ōki iskwāwak, pāyak ā-mātut, “hay!” itāw, “kitatamihin ā-ntutamākāstamawiyin pīmātisiwin!”

¹ Doubtless error of record.

² Informant had explained that not anyone, but only he who had been so commanded in a vision by a Thunderer, could give a Sun-Dance.

about to erect for Thy children to look upon, let no one be ill; let all Thy children rejoice in it, as many as shall come to look upon this lodge of Sun and Thunderbird which I shall build, and of the Wind. May these Thy appointed creatures be propitious, so that Thy firm gift of life may be given to all men. When here I stand let them not by aught be frightened. When Thy child is about to walk abroad, let this Thunderbird go gently, drenching this earth with rain, that it may not break apart. Be kind to me; hear me with pity! Thus do I now speak, that all may live in health."

(4) That is all of this.

(5) If the Thunderbird gives a man this lodge, and he has set it up, he does much good to people. He does good to each and every one, that they need not thirst and that water may benefit them. This is why; for the sake of mankind is why one gives a Sun-Dance.

(6) That, then, is all.

(7) Now another. Of similar nature is the Smoking-Lodge, in which the singing lasts only one night and rattles are used. It was a certain bear who first told of this, revealing it to the Cree. It is for these: Sun, Thunderbird, Buffalo. Somewhere within the lodge lies a stone. It is they who are given tobacco that they may smoke and are entreated for life. But also, within the Smoking-Lodge there is eating, and water is drunk. Old women erect the Smoking-Lodge, not men. They do not dance. Every time they sing, when they have sung their song, they ask them for the gift of life. As many as sing, all ask them for it. From time to time within the lodge he weeps who is giving the Smoking-Ceremony.

(8) "Grant us that these children may grow up, grant us the gift of bringing our children to maturity!" say those who smoke.

(9) As many, also, as sing, all are given tobacco, as many as sing. From time to time the women weep.

(10) "Lend a pitying ear to our prayer! Pity these men, who are pitiable, who implore you for life. And that these women, also, may bring their children to maturity, take pity on us, Lord God! To those children who are given part in the smoking, grant that they may feel pity for all things, and that their bodies may grow and thrive. Let not Thy child, the Thunderbird try to frighten us. Do not with Wind, there where is mortal man, seek to frighten that good thing Thou hast caused to grow up. Even thus grant us Thy pity!"

(11) That is all.

(12) When the women cease to weep, when one has wept, "Thanks!" they say to her; "I thank you for praying for me for life!"

(13) *äh-itäyimätsik, äh-mätuyit, päskis äh-pikiskwäyit, "mäsköts ta-kitimäkihtawāw," äh-itäyihtahkik ök äyisiyiniwak, "hay!" k-öh-itwätsik.*

(14) *äkusi äyaku päyak tipiskāw äh-pöyuhk, mayaw äh-kisikāk, sāmāk kahkiyaw kiwāwak ayisiyiniwak. mistahi kiwāhtatāwak mitsiwin. mistahi kisitāpōw āwaku aniki äh-pihtwāt awiyak, päyak piku umitsiwin kā-miyāt, kahkiyaw ayisiyiniwah ta-mitsiyit. mayaw äh-pöyuhk, kiwāniwiw nanānis.*

(15) *äaku kahkiyaw.*

(16) *kutak mina nīmihitōwin: kikastutināwak. äkwah mistikuhk täpisiyiniwa mustuswak waskasiwāhk uhtsi äh-apisisisitsik¹. äyakunik päyak kisikāw äh-kisikāyik piku äh-nīmihitutsik. kahkiyaw māka kikastutināwak. namuya nōkwaniyiwa uhkwākaniwāw; payipisikātäyiwa utastutiniwāwa itah äh-uhtsi-kanawāpahkäsik.*

(17) *āwaku mina päyakwan, wihtikōhkānisimōwin. äyakō päyakwan: tahki mitsisōwak; pisisik nāpāwak, namuya iskwāwak. päyakwan min äyakō pāh-päyak piku kā-miyihtsik ayisiyiniwak, äyaku nīmihitōwin, namuya waniyaw, päyak piku nāpāw. āskaw nistu-mitanaw nīsitanaw nā-mitanaw ihtasiwak öki kā-wihtikōh-kānisimutsik. äyakunik äh-asutahkik kitaw-uhtsi-pimätisitsik, wāhyaw äh-äyāyit uwāhkumākaniwāwa.*

(18) *"wāpahtihin niwāhkumākanak, manitōw, kitawāsimisak. äkuspi nka-nimihāwak. wāpamaki awa kā-matwāy-āhkusit, kita-pimätisiw. äyaku mikiwāhp nik-āpistān. nika-nimihāwak ayisiyiniwak," itwāw.*

(19) *tāpwā pimätisiyiwa.*

(20) *äkuuyikuhk äh-iskwāk äyaku.*

(21) *kayās täpisköts simākanisak nāhiyawak. namuya kimöts kih-tōtāwak. mayaw unīmihitōwak, äyakunik pisisik nāpāwak kayās, kispin unīmihitōwak, "namuya ka-mätsināwāw; namuya ka-mätsiw awiyak," kispin äkusi äh-itwätsik, awiyak miyätsitsi, mänahutsi, öki unīmihitōwak, ātah, "kimöts nitötān," ätäyihtahkih awa kā-mätsit, täpiskāyiki, tākusihihi, wiyāpahkih pähtamwak unīmihitōwak. kikišāpā wayawīwak; sākuwāwak; nikamōwak. äkusi pikunāwak. awa kā-kih-mätsit wikih yāyikisamwān, misiwä äh-pikusamuht. upāskisikan utinamwān.*

(22) *"ayis, nikwāmäsitik, nōhtāhkatāwak nitawāsimisak, k-öh-māyi-tōtātakuk. awa pihtwāhkāk tsistsāmās. iyikuhk kih-nāwu-tipiskāk, äkuspi kika-miyitināwāw isi-miywāyihtamāk," itwāw awa nāpāw.*

(23) *kāh-nāwu-tipiskāk ipakamahwāw atimwah, äh-nipahāt utāma. pakāsimāw, unīmihitōwak ä-ntaw-asamihtsik.*

¹ Or, "small things (animate: rattles?) made of buffalo-hoofs."

(13) Because those people think thus concerning her, when she weeps and at the same time speaks her prayer, because they think "Doubtless she will be heard with pity," that is why they say, "Thanks!"

(14) Then, when after that one night the ceremony is closed, as soon as day comes, at once all the people go home. They take home much food. When anyone of these people thus smokes, he cooks much, for he alone gives them food, that all the people may eat. As soon as the ceremony is over, all go to their various homes.

(15) That is all of this.

(16) Another dance still: they dance the Masked-Dance. To a pole are fastened the smallest of the hoofs of buffalo. These dancers dance one day, only during daylight. All wear a headgear. Their faces are not visible; holes are cut in their headgear, through which they may see.

(17) This, too, is of the same nature, the Windigo-Dance. This is alike in both: they always eat; there are only men, not women. This, too, is a common feature, that only certain individuals are given the gift of holding this dance; not anybody, but only this or that man. Sometimes the Windigo-Dancers were as many as thirty, twenty, or forty in number. They promised to hold it that they might derive life from it, when their kinsfolk were far away.

(18) "God, let me see my kinsfolk, Thy children. Then I shall give them a dance. If I look upon him who laments in sickness, let him live. By this lodge I shall take my seat. I shall make the people dance," he said.

(19) Then truly the others would live.

(20) That is the end of this.

(21) Of old, like soldiers were the Cree. They did not act without general consent. As soon as these dancers, — they were only men, of old, — as soon as these dancers said, "You are not to hunt; no one is to hunt," then, if anyone hunted and killed game, then these dancers, even though that hunter would think, "I am doing it in secret," when at night he has arrived, in the morning those dancers would hear it. Early in the morning they would go forth; they would whoop; they sang. Then they tore up his belongings. The tent of the one who had hunted would be cut into strips, and all his property cut up. His gun would be taken from him.

(22) "You see, friends, my children are hungry; that is why I have transgressed against you. Do you keep this tobacco to smoke. In four nights I shall give you that which will please you," said that man.

(23) When the fourth night had come, he clubbed his dog to death; he killed his dog. He set it to boil, and the dancers were sent for, that they might partake of it.

(24) *kā-kīs-asamihṭwāwi ōk' ōnīmihitōwak, ākwah, "hāw, awa kā-kī-pikuswāyahk, nikwāmāsītik, namuya kikiṣiwāhānaw. miyihk apasuyah, mikiwāhp; mīn ayōwinisah miyihk."*

(25) *hā, ākwah kahkiyaw unīmihitōwak miyāwak t-āpatsihtāyit, pāskisikan mōsasiniyah mikiwāhp apasuyah. ākus īsi miyāw, kīspin ākāya kisiwāsīt. māḱ āwa kā-kisiwāhiht, wīkih āh-pīkusa-muht, nama kākway miyāw. tāpwā piku kitimākisiw, kahkiyaw āh-pikunamuht utayānah utayōwinisah upāskisikan.*

(26) *āyaku kahkiyaw.*

(27) *ākwah pāyak; utsihkumisīsak isiyihkāsōwak unīmihitōwak. kākikā wīkiwāw tsimatāyiw pihtāyis, mikiwāhp, āyakunik unīmihitōwak.*

(28) *ōki mīna kutakak sīsikwanisak isiyihkāsōwak unīmihitōwak. āh-kīsikāyik nīmihitōwak. pisisik nāpāwak. iskwāwak naskwaha-mākāwak, āh-nikamutsik.*

(29) *ākwah kutakak, mistah-ātimwak. pisisik nāpāwak. pāya-kwan ākus īsi nīmihitōwak, iskwāwa āh-nikamuyit; namuya āh-nīmihituyit. nāpāwak pisisik.*

(30) *kutakak mīna unīmihitōwak pihāwak isiyihkāsōwak. pāya-kwan ākus āh-tōtahkik. kīspin awiyak mustuswa āh-nipahāt, pikunāw.*

(31) *ōki kahkiyaw kā-wihakik unīmihitōwak pihtāyas āh-wikitsik, āh-wīhkwestākih mikiwāhpah. āyakō kahkiyaw pāyakwan āyaku wāyasuwāwin, nam āwiya kita-mātsīt, asāyas piku kahkiyaw ayīsiyiniw ta-mātsīt; āyaku āy-uyasuwātahkik unīmihituwak, kiksāpā pāyak wihtam, āh-papā-tāpwāt: "ākus itwāwak unīmihitōwak," āh-itwāt aw āyīsiyiniw, āh-wihtamōwāt kahkiyaw āwiya.*

(32) *āyaku ākuyikuhk iskuh. ākusi.*

(33) *anuhts pītus nīmihitōwin, āh-mītsisuhk, kahkiyaw, awāsīsak, iskwāwak, kahkiyaw āh-ituhtatahk mītsiwin, ayāpisis pāyak askihkuhk piku. pīyis mistahi pihtsāyihk astāw mītsiwin. namuya pāyak tipiskāw; nuhtaw āh-āpihtā-tipiskāk puyunāniwa¹.*

4. THE SUN-DANCE.

tsihtsikwāyōw.

(1) *kayās nistam āh-ihṭakuhk um āskiy, kisāyiniwak wihtamākwak kisā-manitōwah, "ayimihāwikamik kiwih-miyitināwāw, k-ōh-uhpi-*

¹ This last is no doubt the "pow-wow", Cree *pītsīstiwak*, literally, "they attract".

An old-time dance described by Coming-Day but not mentioned in our text, was the Pole-Dance, *awatāhtikwāwak*, literally, "they carry sticks". Sticks were set upright in the ground, four ropes attached to each, and each rope held by a dancer. The dancers were on horseback, two young men and two young women riding round each stick.

Another feature not in this text is the form of the lodge: the Smoking-Lodge is conical, shaped like an ordinary tipi; the Sun-Dance Lodge is straight upright (in a circle) and has a conical top.

(24) When the dancers had been given it to eat, then, "Now, he whose belongings we have cut to pieces, friends, we have not angered him. Give him tent-poles and a tipi; give him also clothes."

(25) Then all the dancers would give him things to use, a gun, bullets, a tipi, lodge-poles. With such things he was presented, if he did not get angry. But one who was made angry by the destruction of his dwelling, was not given anything. He was indeed reduced to misery, what with the tearing up of all his implements, his clothes, and his gun.

(26) That is all.

(27) And another; Little Lousy Fellows the dancers were called. Their lodge stood permanently in the center of the camp, the lodge of these dancers.

(28) And another society of dancers was called the Little Rattles. They danced by daylight. They were all men. The women made the chorus as they sang.

(29) And another society, the Big Dogs. They were men only. They danced in the same way, the women singing, but not dancing. They were all men.

(30) Another society of dancers was called the Partridges. They did like the preceding. If anyone killed a buffalo, his possessions were torn up.

(31) All these dancers whom I have named, had their lodge in the center, where the other tipis stood in a circle round about. They all had the same rule, that no one was to hunt, except when all hunted in a band; that was the law of the dancers. Early in the morning one would announce it, going about and crying, "So and so say the dancers," announcing it to every one.

(32) That is all.

(33) Today the dancing is different; there is eating. Everyone, children and women, bring food, each one a small amount, in a kettle. In the end there is a good amount of food in the tent. Not one night; they stop before midnight.

4. THE SUN-DANCE.

Chihtchikwayow.

(1) Of old, when this earth first began to exist, the ancient men were told by the Great Spirit, "A church I will give you, by means

kihituyāk, ukisikōwak ta-ntōtamōwāyāk kinwās kita-pimātisiyāk, minah kitawāsimisiwāwak kitaw-uhpikihāyākwak. āwakōh māmāwō ā-sōhk-āstāyān ōtah askīhk mawimustsikāwikamik ayimi-hāwikamik nipākwāsimōwikamik; āku kimiyitināwāw kita-pimātisiyāk," itikwak kisā-manitōwah.

(2) "iskuh askiy kit-āhtakuhk, āwakōh ta-mawimustsikākāyāk, miyu-kākway ta-ntutamāk, ākusi kitsi-pakitintināwāw. ākāya wīhkāts pōnihtāk, iskuh kit-āhtakuhk um āskiy. miyu-kākway kā-wihtamātakuk; nama wiyah kākway āh-māyātahk ka-kīh-wihtamātināwāw; āwakōw kinwās āh-pimātisiwiniwik kā-wihtamātakuk," itikwak kisā-manitōwah.

(3) āwakō uhtsi ākā wīhkāts k-ōh-pōnihtātsik, ayisk ksā-manitōw miyu-kākway āh-itikuyahk, pikw āwiyah ākusi ta-tōtamahk. ākusi kinwās ka-pimātisinānaw; nama wiya kī-nipināniyiw.

(4) māstanaskuwāw isiyyīhkāsōw kisāyiniw; āwakōw utātsimuwin. ākutah nāhiyaw-masinahikan kā-kīh-miyikut, ākutah uhtsi ta-tāpwāhtamihk, namuy āwiyak ta-kīh-ānwāhtahk, āh-wāpahtamihk masinahikan animah kā-kīh-miyikut. āwakōh uhtsi ākā kā-kīh-pōnihtātsik nipākwāsimōwikamik, āwakōh māmāwō āh-sōhk-āstamōwākuyāhk.

(5) "āwakōh uhtsi k-ōh-wihtamātakuk nipākwāsimōwin, nipiyy tā-ntōtamāk, ta-kimiwahk, kahkiyaw kākway ōtah askīhk ta-miy-ōhpikihk, kākikā ta-sāpupatāt askiy piyāsiw."

(6) āwakunih ā-kīh-miyāt, ta-pamihtāyit askiy, ta-ntōtamāmiht, kisāyiniwak ta-ntōtamawātsik ākutah nipākwāsimōwikamikuhk. ākusi k-āsi-pakitināt.

(7) ākwah ākā kā-kimiwahk, ā-sākihtāhk kita-nipākwāsimuyāhk, minah āwakōh uhtsi mistahi k-u-yāh-yōtihk; ākusi nitāyihānān kā-nāhiyawiyāhk. āwakōh uhtsi k-ōw-ihkihk āh-nisiwanātisit ayisiyiniw¹, ā-kī-sōhk-āstamāht umawimustsikāwin, ākwah āh-sākihtamāht. kīspin pakitinikātāk mawimustsikāwin, namuya ākusi tah-ihkin. tāpwā ōtah ā-kīh-miyikuyāhk t-āsih-kakisimutatawāyāhk kōhtāwiyinaw. māmāwō ōhtāwiyimāw ayisk āy-ōhtāwiyihk āh-ntuhtāht, kwayask ispayināniyiw.

(8) ākusi.

(9) kisā-manitōw namuya uhtsi wīhtamawāw mōniyāsah² tānisih ā-kī-si-pakitināyit nāhiyawah ōt āskīhk. āyakō uhtsi ākā k-ōh-kiskāyihāhk. māka āwakō uhtsih k-ōh-pakitinahk nāhiyawāwin, nāhiyaw umasinahikan, ākutah uhtsih ta-kīh-tāpwāhtamihk.

¹ Properly "human being" but often used for "Indian." There is no word for "Indian." The term *nāhiyaw*, properly "Cree," is similarly used.

² Properly "Englishman, Canadian," but here, as often, used for *wāpiskiwiyās*: "white man." The term *wāmistikōsiw*, properly "Frenchman," is similarly used.

of which you will succeed in bringing up your successive generations, a church, so that you may pray to the dwellers in the sky for long life and for success in bringing your children to maturity. This is what I establish here on earth for all, the house of worship, the Christian Church, the Sun-Dance Lodge. This I give to you, to be for you a source of life," they were told by the Great Spirit.

(2) "That, as long as the earth shall endure, you pray, asking for rightful things, that is the way I set you down to live. Do you never cease from this as long as this earth endures. It is a rightful thing I proclaim to you; no evil thing shall I ever by any possibility proclaim to you. This which I have proclaimed to you is that there be long life," they were told by the Great Spirit.

(3) That is why they never cease from it, since the Great Spirit told us it is a rightful thing, and that every one of us is to practice it. In this wise we shall live long; there shall be no dying off.

(4) Mestanaskuwew was the name of a man of old; this is his report. There the Great Spirit gave him the Cree writing, so that it would be believed, so that no one would be able to disbelieve it, when that writing was seen, which the Great Spirit had given him. That is why they cannot cease from the Sun-Dance Lodge, since the Great Spirit founded it for all of us.

(5) "It is for this that I proclaim to you the Sun-Dance, that ye may pray for water, so that it rain and that all things on this earth grow well and that the Thunder-Bird may ever drench the earth."

(6) To this last he gave the prerogative of being implored to care for the earth, the prerogative that the old men should pray to him there in the Lodge of the Sun-Dance. Thus he created and set him down.

(7) And that it does not rain is because it has been forbidden that we dance the Sun-Dance, and it is due to this that there are great storms of wind; so we think who are Cree. It is owing to this that the Indian is going to ruin, because his way of worship which was fixed for him is being withheld from him. If his religion is permitted to him, things will not be thus. Truly the Father of us all gave it to us that in this place we should implore him. If he who is the Father of all is worshipped as becomes his Fatherhood, all will go well.

(8) So it is.

(9) The Great Spirit did not tell the White Man how he placed and instructed the Cree upon this earth. That is why they do not know it. But this was why he sent down the Cree writing, the Cree Syllabary, that through it it might be believed.

5. THREE SONGS.

kā-kisikāw-pihtukāw.

(a)

pikuh ātukā āh-asawāpit,
 ā-wih-mātut nīsimus,
 āh-itwāt,
 "āhwiyah, nīsimus
 nisākihāw," āh-itwāt.

(b)

āhkamāyimuh
 āh-pimuhtāyan,
 nīsimisim.

āh-itwāt awa iskwāw, ākusi awa uskinikiw takusihkih, pähtahkih
 wīsimusah āh-itwāyit, "tāpwā nimiywāyihātān," itwāw; "tāpwā
 nisākihik nīsimus," itāyihām; mamahtākusiw āh-itwāyit wīsi-
 musah.

(c)

sākāwāw.

nīsimus āh-itwāt,
 "itāp anih minah kika-wāpamitin,"
 "wīya pimātsiyāni,
 kika-wāpamitin,"
 nititāw.
 hay hay hay!

5. THREE SONGS.

Coming-Day.

(a)

I wonder if she only looks out,
Near to weeping, my sweetheart,
And says,
"Ah me, my sweetheart,
I love him."

(b)

Hasten
Your walking,
My lover.

When the woman says this, then the young man, when he arrives, hearing his sweetheart say this, "Truly, I am glad," he will say; "Truly my sweetheart loves me," he will think; he will be happy because his sweetheart has said those words.

(c)

Adam Sakewew.

When my sweetheart said,
"Later surely again I will see you," —
"Indeed if I live,
I shall see you,"
I said to her.
Hi hi hi!

II. THE PAST

6. HOW SWEET-GRASS BECAME CHIEF.

kā-kīsikāw-pihtukāw.

(1) kayās mitunih kisāyiniw āwakōw ukimāw. ōma nakīwatsihk ōtah wikiwak. kitahtawā kīkisāpā utnāw misatimwah; uyahpitāw, āh-tāhtapit; sipwāhtāw, āh-papāmuhtāt. mākūw āh-pimuhtāt, ipatināw wāpahtam, āh-āmatsiwāyit ayīsiyiniwah, nāpāwah. ākwah kitāpamāw, kitāpākan āh-kanawāpākanāhikāyit, ayīsiyiniw ā-nanātawāpamāyit. kiskāyimāw ayāhtsiyiniwah.¹ ākwah upāskisikan pihtāsōw; mōskistawāw āh-pimisiniyit. ākwah āh-kīh-kiskāyihtahk aw ayāhtsiyiniw, nāhiyawah ā-mōskistākut, tapasīw; ā-sakāyik kutāskamōw. ākusi pāskiswāw nāhiyaw. namuya matwāwīw pāskisikan. ākutāh ā-sāskāmut, ākutaw uhtsi mātāwisiwak nīsusāp iyāhtsiyiniwak. ākwah nāhiyaw āh-pāyakut mōskistawāw, ā-wih-nōtināt, ā-wih-pāskiswāt. tapasīwak ōki iyāhtsiyiniwak, āh-pāyakuwīt āh-kustātsik, āh-pāh-pāskisukutsik. kutak sakāw ākutah minah sāsāmōwak. āsay minah mātāwisiwak, āh-pimi-pahtātsik. ākwah awa nāhiyaw āh-tāhtapit, ākutā mikiwāhpah, mitun ā-mihtsātitsik nāhiyawak, ākutā āh-itisahwāt. iyāhtsiyiniw “ākutā nika-pimātsisīn”, āh-itāyihtahk, namuya kiskāyihtam ayīsiyiniwah nāhiyawah ā-mihtsātiyit ākutah k-ātuhtātsik. iyikuhk āh-wāpamātsik nāhiyawah, ākuyikuhk wayuniwak, āh-kīh-wāpamātsik mihtsāt nāhiyawah.

(2) ākwah pāyak awah nīsusāp iyāhtsiyiniwah āh-nawaswātāt, ā-sakāyik āyakō mōskistamwak sīpisis. ākutah pahkupāwak, āh-āsōwahahkik. ākutah nīpīhk kōkīw pāyak ayāhtsiyiniw, āh-kāsōt, “namuya nika-wāpamīk nāhiyaw”, āh-itāyihtahk. kutak ōkih tapasīwak pāyakusāp; kutak sakāw ākutā sāsikisiwak. ākutā ākwah nāhiyawak wīhkwāskawāwak, tāpiskōts wātīhkān āh-usīhtātsik iyāhtsiyiniwak, āh-nōtinikātsik. ākwah ōki nāhiyawak kisiwāk āh-ituhtātsik itah āh-ayāyit iyāhtsiyiniwah, ākwah āwaku kā-papā-nawaswātāt, āwaku nīkānuhtāw, tāpiskōts ayah simākanisukimāw, ākwah ōkih ayāhtsiyiniwak kisiwāk āh-wāpamātsik nāhiyawah ākwah umah wātīhkān umah k-āyātsik. ākwah nīnisō² nāhiyawak ākutah nīpawīwak wātīhkānīhk tsīkih. ākwah pāyak nāhiyaw tāpiskōts umah mistik ōtah — āh-tāh-tahkamāt mōhkumān uhtsi ayāhtsiyiniwah; āyaku pāyak nāhiyaw kā-tōtahk. ākusi ākwah kahkiyaw nāhiyawak pihtukāwak wātīhkānīhk, mōhkumān āh-tahkunahkik, nāhiyawak ōhi ayāhtsiyiniwah āh-tāh-tahkamātsik mōhkumān uhtsi. nīpahāwak; kahkiyaw nam āwīyak pimātsisiw pāyakusāp aniki ayāhtsiyiniwak. ākusi ākwah mōhkumān uhtsi āh-manisamawātsik, ustikwāniyiwah āh-manisamwātsik nāhiyawak. ākusi puyōwak. ayis māstsihāwak; āyak uhtsi kā-puyutsik. ākutaw

¹ In earlier texts I have noted the second vowel of this word as long; later I heard it predominantly as short.

² Word unknown to me; probably a mis-hearing.

6. HOW SWEET-GRASS BECAME CHIEF.

Coming-Day.

(1) In the time of the men of long ago he was chief. Here at Sweet-Grass they dwelt. One morning, he took a horse; he saddled it and mounted; he set out to roam. As he went along he saw someone climbing a hill, a man. He observed him, watching through a spy-glass, this man who was looking for people. He knew him for a Blackfoot. He loaded his gun and attacked him as he lay on the ground. When the Blackfoot perceived that a Cree was attacking him, he fled; he hid in the bushes. The Cree tried to shoot him, but the gun did not go off. From the place where he had fled into the woods, twelve Blackfoot came out upon the trail. The lone Cree attacked them, wanting to do battle and shoot them. The Blackfoot fled, fearing the one Cree who was shooting at them. They fled into another wood. Again they came forth in their course. But the Cree on his horse was driving them to where the Cree were many in their tents. The Blackfoot meanwhile, thinking, "In this direction I shall escape," did not know that there were many people, many Cree in the place to which they were going. When they saw the Cree, they turned, at the sight of the many Cree.

(2) Then, as the one was pursuing the twelve Blackfoot, in a wooded place they made for a creek. They went into the water to cross. There one of the Blackfoot ducked under water to hide, thinking, "The Cree will not see me." The other eleven fled; they went into another wood. There the Cree surrounded them, the Blackfoot making a kind of trench as they fought. When the Cree went near to where the Blackfoot were, then he who had pursued them, he went in the lead, like an officer, and the Blackfoot saw the Cree come near the trench where they were. And the Cree stood there close to the pit. Then one Cree — holding it like this stick here — with his knife began to stab the Blackfoot; one Cree did this. Thereupon all the Cree began to enter the trench, knife in hand, stabbing one Blackfoot after another. They slew them; not one of those eleven Blackfoot was left alive. Then with their knives they scalped them; the Cree cut the scalps from their heads. Then they

uhtsi ana kā-pāyakut, nistam kā-wāpamāt ōhi ayāhtsiyiniwah, āwak ōhtsi mistahi kih-ukimāwiw. āwak ōma swit-kwās isiyihkāsōw, uwiwkasku-kisāyin isiyihkāsōw. āwakō ā-kih-ukimāwit, kayās kisāyiniwak.

(3) āwakō kayās ātsimōwin. āwakō utaskihk kā-pāhtamān uma utātsimōwin, ākutah āh-apiyān utaskihk uma kw-utīnamān ātsimōwin. ākusi.

7. HOW SWEET-GRASS BECAME CHIEF. SECOND VERSION.

mimikwās.

(1) wihkasku-kisāyin kītahtawā āh-nipāt, uhtawakāhk sakimāsah kituyiwah: "hāw, wāsāh kikitimākinsin. kih-nāwu-tipiskākih ākuspi kika-miyitin; kimiyyitin tah-ukimāwiyin. usām kikitimākinsin āh-nōhtā-ukimāwiyin."

(2) ākusi pākupayiw. āh-pākupayit, sakimāsah uhipihāyiwah uhtawakāhk uhtsi. mitunih ā-mihtsātikihi mikiwāhpah āwak ōtah natimihk. ākusi ā-nistu-tipiskāyik, — kayās mōsasiniah wāwi-yāyāwa, — ākunih ā-māh-mōhkutahk, upāskisikanihk ā-āh-asiwatāt, ā-tā-tāpiskupayiyikih nōhtaw. ākusi wistāwah pīhtukāyiwah.

(3) "tāntāh ā-wih-tuhtāyin?" itik wistāwah.

(4) "kikisāpā ā-wi-sipwāpayiyan," itāw wistāwah.

(5) sakahpitāw wayawitimihi utāmah.

(6) "ākā wiyah nakasihkan. kiwī-witsātn," itik wistāwah.

(7) ākusi ā-tipiskāk kawisimōwak. kikisāpā āh-wāpahk waniskāw. namuya mitun āh-wāpaniyik, "anuhts kā-kisikāk ākwah kik-ōh-nisitawāyihākusin, anuhts kā-kisikāk."

(8) mihkawikiyiwah utāmah. ākwah uskinikiw-iyinīisah wawā-yiyiwah. ntawih-wihtamawāw wistāwah. ākusi wawāyiwak; sipwāpayiwak. wāhyaw nimitaw wāpaniyiw āh-ay-apitsik spatsināsikh. kītahtawā kā-wāpamātsik āh-pim-āmatsiwātāsimuwit. kītahtawā nahisinīyiwah āh-pā-pakamahikāyit.

(9) "ākusi namōya kiwitsāwākaninaw. mahti nik-ātuhtān."

(10) nakatāw utāmah ākutah. tāpwā utihtāw uspiskwaniyihk uhtsi.

(11) ākusi, "awīna kiyah? kiwih-pāskisutn," itāw.

(12) ākusi tihtipipayihōw. ākusi āh-pāskiswāt, ākusi patahwāw. ākusi sāskāmuyiwah. ākusi tāpwātāw wistāwah. ākusi sipwāpayiwak ōki nīsu, āh-ntawī-wihtahkik. ākwah wiya kanawāyimāw; tāhtapiw; ayisk tapasiyiwah. tahkih kitāpamāw; kisiwāk wāsā-pamātsi pāskiswāw.

(13) kītahtawā tāpwātāw, "mikiwāhpikh, mikiwāhpikh k-ātā-muyin," itāw.

(14) ākusi sipīsis utihtamiyiwah. ākwah āh-itāpitsik, wāpa-

ceased. They had finished them all; that was why they ceased. For this exploit he who had gone alone, and had first seen those Blackfoot, he became a great chief for this exploit. His name was Sweet-Grass. He was chief among the men of old.

(3) This is a story of long ago. In his land I heard this story of him; even here where I sit, in this his land I learned this story. That is all.

7. HOW SWEET-GRASS BECAME CHIEF. SECOND VERSION.

Simon Mimikwas.

(1) Once upon a time when Sweet-Grass slept, a mosquito spoke into his ear: "Indeed, too pitiable is thy state. Four nights from now I shall give it thee; I shall give thee chieftainship. Too pitiable is thy plight in thy longing to be a chief."

(2) Then he awoke. As he awoke, a mosquito flew up from his ear. This was in a place where there were many tents, here in the west. So when three nights had passed, — the old time bullets were round, — these he was shaping, putting them into his gun to fit them beforehand. Then his brother-in-law came into the lodge.

(3) "Where are you planning to go?" his brother-in-law asked him.

(4) "Early in the morning I mean to ride away," he answered his brother-in-law.

(5) He tethered his horse outside the lodge.

(6) "Do not leave me behind. I want to go with you," said his brother-in-law.

(7) So, when night came, they lay down. Early in the morning he got up. When it had not yet dawned much, "For this day thou shalt be renowned."

(8) His horse was fleet. Some young lads made ready. He went and gave the word to his brother-in-law. So they made ready; they rode away. Far to the south dawn came, as they sat on a small eminence. Suddenly they saw one who was crawling up a hill. Presently that person lay down and hammered.

(9) "Plainly he is not of our comrades. Let me go there."

(10) He left his horse there. He came upon the other from the rear.

(11) Then, "Who are you? I mean to shoot you," he said to him.

(12) The other threw himself to roll downhill. Then he shot at him, but missed him. The other fled into the brush. Then he called out to his brother-in-law. The two rode off, to go and tell it. But he kept the other in sight; he mounted; the other was fleeing. He kept watching him; wherever he caught sight of him, he shot at him.

(13) Presently he called out to him, "To the tent, to the tent is where you are running to escape," he said to him.

(14) The other reached a creek. When they looked there, they

māwak misahkamik ayisiyiniwah. ākwah waskāmuwak; āsuwahamwak sipisis. pāyak mistikuhk sākupayihōw. ākwah pāyak māhi-kōkiw. āsuwahamwak kutakak. sāsāmuwak; umis āh-itahtsāk sāsāmwōwak. ākwah nāhiyawak tāpitawih takupayiwak. piyisk mistahi mihtsātiwak. māniskihkāwak ayahtsiyiniwak. pāyik ākutah ayahtsiyiniw ukimāwiw; āwakōw kiskihkumān siyihkāsōw. ākusi wihkwāskawāwak. kītahtawā ākwah nōtinikāwak.

(15) kītahtawā pāyak nāhiyaw: "utāh uhtsi wiyatsāwiwak."

(16) ākusi tāpwāwak nāpāwak. pāskisamākwak; namuya wīnakīwak. pāyak tsāpās siyihkāsōw; pāyak waskasiw-awāsis isiyihkāsōw, āh-usimihutsik. ākusi tāpwā, "ispīh mānihkumānāk!" itwāwak nāhiyawak. māyōwās ā-sākuwāhk sāmāk uhpīwak. utihtināwak ayahtsiyiniwah. ākusi mōhkumān āpatsihtāwak, tamus-tāh-tahkamātsik. ātiht namuya tahkamāwak. ōtah maniswāwak; ākusi utinamwak ustikwān. ākus isi ā-kīh-utinahkik, ākusi ākwah tahkamāwak ākwāyāk. ākusi māstsihāwak. ākusi ākwah kīwāwak. pitamā akimāwak: nīsitanaw āyiwāk nīsu; iyikuhk nīpahāwak, ākuyikuhk kā-tāpwāwātsik, āh-māstsihātsik. ākusi ā-kīh-kīwātsik mistahi miyawātamwak. ākutah uhtsi ukimāwiw wihkasku-kisāyin. ākusi namuya wihkāts ka-pōnih-ukimāwiw kiskihkumān. āyāpits iskuh kāy-askīwik, āyāpits anuhts kīsikāw ukimāwiw. āwakō kat-nayip k-āsiyihkātāk, āwakō kiskihkumān kā-kīh-māstsihiht. ātah ā-kīh-nīpahiht, āyāpits ukimāwiw anuhts kīsikāw. ākusī pāyak anah kā-kōkīt sisip-ustikwān isiyihkāsōw; pāyik kākāsōw isiyihkāsōw; āwakō kā-sākōpayihut mistikuhk; āyakunik pikuh pīmātisiwak. nīsitanaw āyiwāk nāwu ā-kīh-ihatsitsik, ākusi piku nīsu pīmātisiwak. āyikunik ātsimuwak utas-kīwāhk āh-takusihkik.

(17) "āyakō uhtsi nama wihhkāts ka-pōn-ukimāwiw," itwāwak sasiwak. nāhiyawak tākusihkwāwi, "āyāpits ukimāwiw kiskihkumān," itwāwak āsah, kāyutātawāwi nāhiyawak.

(18) ākusi ākwah mistahi kīh-ukimāwiw wihkasku-kisāyin. āk ōm āskiy uma wīwutinaskāyiwin¹ ukusisah utah kīh-ukimāwiyiwah. āwaku nāpāw apis-iyinīs k-īsiyihkāsōw. nīsitanaw āyiwāk kākāmitātaht aspin kā-nipit.

(19) ākusi kahkiyaw.

8. SWEET-GRASS AS A YOUNG MAN.

kā-kīsikāw-pīhtukāw.

(1) kītahtawā mīkiwāhpihk uhtsi sipwāhtāw, kākā-mitātaht āh-iltasitsik ā-sipwāhtātsik, ā-mustuhtātsik, āh-nitunawātsik iyāhtsiyiniwah. kītahtawā niyānanwāw āh-tipiskāyik, niyānanwāw ā-kīh-nipātsik, mustuswah wāpamāwak. pāyak awa sipwāhtāw, āh-ntawi-pāskiswāt. āh-nīpahāt pāyak, kahkiyaw ākutah ituhtāwak

¹ If correctly recorded, then "the taking of land," i. e. the assignment of Indian Reserves.

saw a great many people. They fled; they crossed the creek. One hid among the trees. Another dived downstream. The others crossed. They fled into the woods; up a slope, like this, they fled into the woods. The Cree arrived in the same way. Soon there were many of them. The Blackfoot made a trench and breastworks. One of the Blackfoot there was a chief; he was called Cut-Knife. So they surrounded them. Then soon they fought.

(15) Presently a Cree called out, "They are escaping over here."

(16) Then the men whooped. The others shot at them, but they would not halt. One man was named Chapess, another Claw-Child; they were brothers. Then, "Get ready your knives!" said the Cree. Before the cry had gone forth, they leaped up. They grappled with the Blackfoot. They used their knives, trying to stab them. Some they did not stab. They scalped them; they took their scalps. Only then, when they had taken these, did they stab them. So they killed them all. Then they went home. First they counted them: twenty-two; they killed all of those at whom they had whooped; they exterminated them. So, when they had returned home, they made a great celebration. On account of this Sweet-Grass became a chief. All the time since then, to this very day, he is chief. The place that is called "Cut-Knife" in English, that is where Chief Cut-Knife and his band were all slain. But although he was killed, yet to this day he is a chief. The one who dived was called Duck-Head; one was called Hider; he it was who hid among the trees; only these two remained alive. Of the twenty-four, thus only two remained alive. They told the tale when they reached their country.

(17) "From that time on never will he cease to be chief," say the Sarsi. Whenever any Cree arrive, "Cut-Knife is still chief," they say, when the Cree come visiting.

(18) And so Sweet-Grass became a great chief. And here, on this very land, when the Reserve was assigned, his son was chief. Little-Man was his name. It is twenty-nine years since he died.

(19) That is all.

8. SWEET-GRASS AS A YOUNG MAN.

Coming-Day.

(1) At one time he set out from his lodge; nine men were in the party; they went on foot, looking for Blackfoot. When five nights had passed and five times they had slept on the way, they saw some buffalos. One man went out to shoot them. When he had killed one, all went there to skin it and cut it up, and to eat. When they

äh-wiyanihätsik, ä-wih-mitsisutsik. äkwah ä-kisi-mitsisutsik, umas-
 kisiniwawah äh-kaskikwätahkik, äh-misahahkik ä-pikupayiyikih,
 äyakō wihkasku-kisäyin pasikōw, ä-sipwähtät äh-päyakut. äwakōw
 ayänäniwusäp äh-tahtupipunwät awa kä-sipwähtät, ä-wih-kakwä-
 wäpamät iyähtsiyiniwah. öki wiya kutakak apiwak. äh-asawäpit
 äh-wih-kakwä-wäpahtahk käkway, äh-ispatinäyik äkut äh-pa-
 pimisihk, kisiwäk ötah usähtsäyiw; nama käkway wäpahtam.
 kitahtawä käkway pähtam äh-pä-tihkwäyik. kitahtawä wäpamäw
 äh-pä-säkäwäpayiyit mustuswah mihtsät, kä-wäpamät ayähtsi-
 yiniwah mihtsät äh-pä-nawaswätäyit öhi mustuswah, äh-wih-
 nipahäyit. namöya kih-tapasiw, wäpamikutsi ta-nipahikut. käsōw
 äkutah apisis ä-sakäsiyik; äkutah pimisihk, atsusisah äh-tahkunahk;
 nama käkway päskisikan. itah kä-pimisihk, kisiwäk utah pimi-
 payiyiwah mustuswah. itä kä-päy-uhtuhtäyit, äkutah misiwä
 nipahäyiwah mustuswah. äkwah äh-itäpit, misiwäw wäpamäw itäh
 kä-kih-ituhtäyit. kitahtawä äh-pimisihk, näway äh-päy-ihäyit öw
 iyähtsiyiniwah, iskwäwah äh-witsäwäyit, uwikimäkaniyiwah, päski-
 sikan äh-tahkunamiyit öhi näpawah, äwakunih utihtik. Wäpamik
 iskwäwah öhih. wihtamawäw uwikimäkanah awah iskwäw, öh äh-
 pimisiniyit nähiyawah. äh-itäpit awa ayähtsiyiniw, utinam upäski-
 sikan. äkwah awa nähiyaw kä-pimisihk atsusis ömah utinam, öh
 iyähtsiyiniwah äh-pimwät; nipahäw. iskwäw awah tapasiw. äsa
 mīn äwakuni öh iskwäwah pimwäw; mīn äwakunih nipahäw.
 äkusi pasikōw; öhi näpawah käh-nipahät päskisikan utinam;
 utämiyiwah nīsu utināw; tähtapiw. äkw öw iyähtsiyiniwa mihtsät
 itä kä-nipahäyit mustuswah, äkutah ituhtäw, äh-tähtapit. äta
 wiya wi-maskamäw; namöya wih-kitäpamäw, äh-kustahk ta-
 nisitawäyimikut äh-nähiyawit. piyisk miyäskawäw, mihtsät ayi-
 siyiniwah ä-kih-miyäskawät. namöya kiskäyihitam kwayask äh-
 ituhtät päyak öhi iyähtsiyiniwah äh-wiyanihäyit mustuswah. äsay
 kih-ituhtäw. äkusi "tänisi ki-tötamän?" itäyihitam, ä-kustät
 äwakunih. apisis uhpimäh pimuhtäw, äh-tähtapit, päyak ä-sakä-
 päkinät misatimwah, ayähtsinawah utämiyiwah äh-maskamät
 äyakunih kä-nipahät. äkw öhih kä-käh-kitäpamikut nisitawäyimik
 äh-nähiyawit, äh-utinäyit utämiyiwah; wäpiskisiyiwah; äkusi
 tapasiw. äkwah tähtapiyiwah. äh-kisi-tähtapit aw ayähtsiyiniw,
 täpwäw; uwitsäwäkanah kitäpamik. äkusi aniki iyähtsiyiniwak
 mihtsät pä-sipwäpayiwak. äkus äkwah kä-tapasit awa nähiyaw.
 äkwah awa kä-nisitawäyimät nähiyawah nawaswätäw öhi nähiya-
 wah, ä-wih-kakwä-nipahät. äkwah awa nähiyaw äh-äpasäpamät,
 "mahti kisiwäk kit-äyät." öhi kä-na-nawaswätikut kisiwäk ayäyiwa,
 kisiwäk äh-askökut. wähyaw päpayiyiwah; wayunipitaw öhi
 kä-tähtapit ä-möskistawät öhi wähyaw kä-pä-nakasiwäyit. kisiwäk
 ä-usäpamikut, päskisuk. patahuk. äkusi tapasiyiwah. äkwah
 wiyah päskiswäw; nihtsiwäpahwäw; nipahäw. äsa mīn äyukuni
 utämiyiwah utināw. äkusi äkwah tapasiw. kä-mihtsätitsik aniki
 ayähtsiyiniwak äh-utihtätsik öhi kä-nipahimiht, äkutah puyuwak.

had eaten and were sewing moccasins or mending such as were torn, Sweet-Grass arose and went off alone. Eighteen years old was he when he then set out to see Blackfoot. Meanwhile the others stayed where they were. When he looked out to see what there was to be seen, as he lay there on a rise of the land, close by the land was hilly; he could not see anything. After a while he heard something come thudding. Then he saw a great herd of buffalos come forth and saw a large band of Blackfoot coming in pursuit of the buffalo, to kill them. He could not flee, for if they saw him, they would kill him. He hid there in a small clump of trees; there he lay, holding his arrows; he had no gun. Close by the place where he lay came the buffalos. Everywhere in yon direction whence they had come, the others had killed buffalos. And when he looked this way, he saw them all going on. At last, as he lay there, behind the rest came a Blackfoot with a woman, his wife; the man carried a gun; these came to where he was. The woman saw him. She told her husband that a Cree lay there. Then the Cree who lay there took an arrow like this and shot the Blackfoot, killing him. The woman ran away. Then he shot the woman; her too he killed. So then he got up; he took the gun from the man he had slain, and his two horses; he mounted. Where those Blackfoot had killed many buffalos, thither he went, now on horseback. He wanted to rob them, but he did not want to look upon them, fearing they would know him for a Cree. At last he passed them; he passed a great many people. He had unwittingly gone straight to one of the places where the Blackfoot were preparing buffalo. Beyond retreat he had gone there. "What can I do?" he thought, fearing them. He rode a bit to one side, leading by the bridle the other one of the horses he had taken from the Blackfoot he had slain. Then when one of the others looked at him, he knew he was a Cree and that he had taken some of their horses; white horses they had; and so he fled. Then the other mounted. When the Blackfoot mounted, he whooped; his companions looked. In this way those Blackfoot started off in a crowd. And so the Cree fled. The one who had recognized him as a Cree pursued him to kill him. When the Cree looked back at his pursuer, "I shall let him get near." Closer and closer behind him came he who was pursuing. A long way had the other come; he turned back the horse and attacked the man who had come outdistancing his companions. The other saw him near and shot at him. He missed him and fled. Then he shot at the other; he knocked him from his horse, killing him. This one's horse also he took. Then he fled. All the other Blackfoot, when they reached the one who was slain, stopped there. He was already too far away in his flight. Then his companions whom he had left there where they had eaten, when they heard the shots, fled running on foot, thinking, "Perhaps the others have killed him," — the one who had gone to reconnoitre. But he who had gone to reconnoitre had killed two Blackfoot; he had taken three horses

usām āsay wāhyaw ayāw, āh-tapasīt. ākwah uwītsāwākanah aspin kā-kih-nakatāt itah kā-kih-mītsisutsik, āwakunik wiyah āh-pāhtah-kik āh-māh-matwāwāyik, kih-tapasīwak, ā-mustsi-pimipahtātsik, “maskōts nipahāw”, āh-itāyihthahkik, — ōhih kā-kih-ntawi-āy-asawāpiyit. āwakw āwah kā-kih-ntaw-asawāpit, āwakō nīsu nipa-hāw ayāhtsinawah; nistuh misatimwah maskamāw; pāyak pāsiki-sikan; iskwāwah pāyak nipahāw. uwītsāwākanah miskawāw awa nāhiyaw. ākwah ātsimōw uma k-āsi-wāpahtahk, k-ās-ōtināt ōhi misatimwah. ākutah ayāwak, uwītsāwākanah itah āh-miskawāt. ākwah āh-tipiskāyik, ākutah uhtsi kāwih sipwāhtāwak, āh-ituhtāt-sik ōh iyāhtsiyiniwah itah āh-wikiyit, ākwah āh-kimutamawātsik utāmiyiwah. ākutah tapasīwak. kiwāwak; ākwah piyis ākus isi takusinwak wikiwāhk. āwakw āwah kā-tōtahk wihkasku-kisāyin.

(2) ākusi ākwah ātsimuwin.

9. SWEET-GRASS DEFEATS THE BLACKFOOT AND SARSI.

kā-kisikāw-pihtukāw.

(1) kītahtawā āh-ayātsik wikiwāhk, wawāyiwak, āh-sipwāhtātsik, ayahtsiyiniwah āh-ntunawātsik, ā-wih-kakwāh-kimutamawātsik utāmiyiwah, ahpōh pāyakuyitsih ā-wih-nipahātsik ayahtsiyiniwah. ākusi itāyihthamwak. sipwāhtāwak; mitātaht ayānāniwusāp ihta-siwak nāhiyawak ōkih, uskinikiwak.

(2) kītahtawā sipiy āh-utihtahkik, ākutah āh-kapāsitsik, ā-wih-nipātsik tipiskākih, āh-tipiskāyik kisināyiw, āh-mispuniyik. piyisk wāpan; mispuniyiw.

(3) “hāw, mātsik,” itāwak uskinikiwah; “pōnih-māyi-kisikāki, iyikuhk ka-sipwāhtānānaw. nipahāyākō mustus, namuya ka-nōhtāhkatānānaw.”

(4) tāpwāh pāyak uskinikiw pasikōw, āh-sipwāhtāt, ā-wih-kakwāh-wāpamāt mustuswah, āh-mātsīt. pōtih āh-pimuhtāt, kā-wāpamāt iyahtsiyiniwah āh-pāyakuyit. pā-kīwāw unwītsāwākanah itah k-āyāyit.

(5) āh-takuhtāt ōmisi itāw: “niwāpamāw ayahtsiyiniw āh-pāyakut,” itāw.

(6) ākusi wawāyiwak, ā-wih-kakwāh-nipahātsik; at-sipwāhtāwak, āh-ituhtātsik itah ka-wāpamimiht. tsikih āy-ihthātsik, wāpamāwak misatimwah āh-kīwātisahwāyit. mōskistawāwak, ā-wih-kakwāh-maskamātsik ōhih misatimwah. awah ā-wāpamāt nāhiyawah ayahtsiyiniw, tapasīw, āh-sipwātisahwāt misatimwah. āh-pimipah-tāt, kisiwāk sipiy ayāyiw, ākutah ā-pinasiwātisahwāt ōhi misatimwah. ākutah āh-wikitsik ukih ayahtsiyiniwak. ākutah ā-sākāwāt-sik tah sipiyihk nāhiyawak, kā-wāpahtahkik mikiwāhpah. tapasīwak ōki nāhiyawak. wawāyiwak iyahtsiyiniwah, āh-tāhtapitsik utāmi-wāwa, āh-nawaswātātsik ōhih nāhiyawah. ā-pmpahtātsik nāhi-yawak, kutak āh-pasāhtsāyik ā-sakāyik ākutah āh-ituhtātsik, kā-

from them and one gun; he had killed one woman. That Cree found his comrades. Then he told of what he had experienced and of how he had taken those horses. They stayed there where he found his comrades. When night came, they set out again, going to where those Blackfoot dwelt, and stole their horses from them. Then they fled. They returned home, and so at last reached their camp. The one who did thus, was Sweet-Grass.

(2) That is the story.

9. SWEET-GRASS DEFEATS THE BLACKFOOT AND SARSI.

Coming-Day.

(1) Once upon a time some people got ready and went forth to look for Blackfoot, to try to steal their horses from them, or, if one was alone, to kill the Blackfoot. That was their purpose. They set out; eighteen was the number of these Cree, young men.

(2) In time, when they came to a stream, they made camp there, to sleep that night. When night came, there was frost, and snow fell. Dawn came; it snowed.

(3) "Now, go hunt," they said to the young men; "When the storm ceases we shall go on. If you kill a buffalo, we shall not go hungry."

(4) So a youth arose and set out to look for buffalos, to hunt. There as he walked along, he caught sight of a lone Blackfoot. He came back to his companions.

(5) When he got there he said, "I saw a lone Blackfoot," he told them.

(6) Accordingly they made ready to try to kill the Blackfoot; they set out one after the other and went to the place where the Blackfoot had been seen. When they were close by, they saw him driving home horses. They attacked him, to rob him of his horses. When the Blackfoot saw the Cree, he fled, driving on the horses. As he ran along, a river was near there; down to it he drove the horses. That was the camping-place of those Blackfoot. When the Cree came out upon the river, there they saw the tents. The Cree fled. The Blackfoot got ready and mounted their horses, and pursued the Cree. As the Cree, in their flight, came to another wooded gully, there they saw some other tents. These people too were Blackfoot.

wāpahtahkik kutakah mīkiwāhpah. mīn āwakunih iyahtsiyiniwah. ākutah uhtsih tapasiwak. mīn āwakunih mōskistākwak. ākwah mihtsātiyiwah, wiyaawāw ayānāniwusāp āy-ihtasitsik. wāpahtamwak āh-minahikuskāyik; ākutah sāsksiwak.

(7) "hāw, uskinikitik, wātihkāk," itwāwak okih nāhiyawak.

(8) āsay wāsakām ayāyiwah ayahtsiyiniwah. āsay mātsih-pāskiswāwak; wiyaawāw mīnah pāskiswāwak. ākwah nōtinitōwak. wātihkāwak mistah ōkō ōskinikiwak, ākutah āh-apitsik wātihk.

(9) ōmisi isiyihkātāw umah wātihkān: "mānisk" isiyihkātāw. ōkih k-āyimisitsik āyōkunik ōmis isiyihkāsōwak: "āh-nāpāhkāsut-sik" isiyihkāsōwak, namuya āh-pihtukātsik wātihkānihk, āwōkunik āh-āhkamāyimutsik āh-nōtinikātsik.

(10) piyisk kinwāsk nōtinikāwak. piyisk tipiskāw. āh-tipiskāyik, kutakah mīnah takusiniyiwah ayahtsiyiniwah, ākunih mīnah āh-nōtinikutsik. piyis wāsakām ākutah kutawāyiwah, "ākāh ta-sipwāhtātsik," āh-itāyimikutsik.

(11) piyis wāpaniyiw. namuya nipāwak, āh-nōtinikātsik. āsay mihtsāt nipahāwak ayahtsiyiniwah; wiyaawāw nama kākway nipahikwak ōkih nāhiyawak. piyisk ā-sākāstāyik, kutakah mīnah takuhtāyiwah āh-pāh-nāh-nātamātōyit, āh-pā-witsihituyit, ā-wih-kakwāh-māstsihikutsik. mākah nama kākway nipahikwak; tsāskwah wiyaawāw mihtsāt nipahāwak. āwakō kapā-kisik nōtinitōwak, piyisk ā-wih-tipiskāk, nistuh pikuh nōtinikāwak nāhiyawak.

(12) ōmisi isiyihkāsōw awa nāhiyaw k-āyimisit āh-nōtinikāt: wihkasku-kisāyin isiyihkāsōw. ākwah kutak mistahi-maskwah isiyihkāsōw. ākwah kutak napatā-kisik isiyihkāsōw; āwakō nōh-tāwiy.

(13) ākwah āh-tipiskāyik, āsay mīnah kutakah takuhtāyiwah iyahtsiyiniwah. āsay māka mihtsāt nipahāwak iyahtsiyiniwah. ākwah mistahi āh-tipiskāk, nāstusiw mistahi-maskwah; pihtukāw wātihkānihk, nīsu-kisikāw, kākāts nīsu-tipiskāw āh-nōtinikāt, kā-nāstusit. nīsu piku ākwah nōtinikāwak nāhiyawak. wāsakām kisiwāk āh-pāy-ituhtāyit iyahtsiyiniwah, iskutāw āh-tahkunamiyit, āyak ōhtsi āh-pakamahukutsik, "kah-kakwāh-kisisōwak," āh-itāyimikutsik, piyisk, mistikwah wāsakām ā-kīh-astātsik umāniskiwāhk, piyisk āwakunih saskitāyiwah; māka namuya kisisōwak. kītahtawā awah napatā-kisik k-āsiyihkāsut āwakō uspiskwanihk, ōhi utihiyah ākutah, pahkihtiniyiw mōsusiniy, ayahtsiyiniwah āh-pāskisukut; māka namuya pikupayiyiwah wasakayah, namuya ā-kīh-pikwāhukut; mākah uskan pikupayiw. ākusi ākwah namuya kīh-mitsiminam pāskisikan. uspitun napatā namuya āpatsihtāw. ākwah pōyōw kā-nōtinikāt; ākwah pāyakōw wihkasku-kisāyin āh-nōtinikāt.

(14) piyisk kisiwāk ākwah ayāyiwah iyahtsiyiniwah. kītahtawā wihkaskō-kisāyin kā-wāpamāt kisiwāk mistikwah āh-tsimasōyit, ākutah āh-pā-nahapiyit, āh-ākōsimuyit, ā-misikitiyit mistikwah.

From here again they fled. These people, too, attacked them. By this time the others were many, and of them there were only eighteen. They saw a spruce-grove; they fled into it.

(7) "Come, young men, dig a trench," said the Cree.

(8) By this time the Blackfoot were all around. Now they began to be shot at; and they, too, shot at the others. So they fought each other. Those young men dug a large trench, and they stayed in the trench.

(9) Such a trench is called "earthwork." The men who fight so as to be feared are called "braves," those who do not go into the pit but courageously fight.

(10) They fought for a long time. At last night came. At nightfall some more Blackfoot arrived, and these too joined in the fight against the Cree. Finally they built fires all around, intending to bring it about that the Cree should not leave that place.

(11) At last day dawned. They did not sleep for fighting. By now they had killed many Blackfoot; the latter had killed none of the Cree. When daylight came, again some other Blackfoot arrived, to relieve the others, and help them try to massacre the Cree. But they killed none at all of the Cree, while the latter killed many of them. They fought all that day, until, toward nightfall, only three of the Cree were still fighting.

(12) This was the name of the Cree who fought most redoubtably: Sweet-Grass was his name. Another was called Big-Bear, and the other was called Half-Sky; he was my father.

(13) Then, at night, still more Blackfoot arrived. But by this time they had slain many Blackfoot. Then, late in the night, Big-Bear got tired; he went into the pit, wearied from having fought two days and almost two nights. Then only two Cree were fighting. As the Blackfoot came close from all sides, bearing fire, with which they struck at the Cree, meaning to burn them, at last the sticks which they had placed round their earthwork caught fire, but the Cree were not burned. Then at one time he whose name was Half-Sky, a bullet hit him in the back, here at his shoulder-blade, as the Blackfoot shot at him, but his skin was not broken, he was not pierced by the bullet; but the bone was broken. So now he was not able to hold a gun. He was not able to use his arm on that side. So he ceased fighting; now Sweet-Grass was alone in the fight.

(14) At last the Blackfoot were quite near. Then, at one time, Sweet-Grass saw, where a tree stood close by, that a Blackfoot came and crouched near it, shielding himself behind it, behind the

äkutah uhtsi wāpamāw āh-pā-mihtsātiyit ōh iyahtsiyiniwah, äkwah ā-wih-kakwāh-utihtinikutsik uwātihkāniwāhk. pōtih aw āyahtsiyiniw kā-nikānuhtāt mistikuhk k-āpit. awah nāhiyaw itāh k-ōh-ayāt äkutāh uhtsih, awa mistik kayās ās ā-kih-kisisut, wāpamāw ōhi mistikwah, āh-kih-wāsahihkasōyit. äkusi äkwah ōtah pāskiswāw mistikwah awa nāhiyaw. ōtāh sāpupayiw aw iyahtsiyiniw; wāskikanihk pahkihtiniyiw mōsasiniy; nipahāw. äkusi ōhi utōskinikimah uwitsāwākanah kahkiyaw tapasiyiwah, āh-nipahiht āh-ukimāwit aw āyahtsiyiniw. äkusi äkwah pōnih-tasinamwak; pōni-nōtinitōwak.

(15) kitahtawā kā-matwā-pikiskwāt aw āyahtsiyiniw āh-nāhiyawāt; “awāniki kiyawāw?” äkusi itwāw.

(16) “nāhiyawak.”

(17) “ātiht ōkimāwak nnisitawāyimāwak.”

(18) äkusi ōmisi itwāwak nāhiyawak: “nam āwiyak ukimāw ōtah,” itwāwak nāhiyawak. ātah nīsu ukimāwak nāhiyawak: wihkaskō-kisāyin āyuku pāyak ukimāw; äkwah kutak mistahā-maskwah, āwaku minah ukimāw; māka namuya wih-wihtamawāwak.

(19) piyisk aw iyahtsiyiniw matwā-pikiskwāw, “tān-tahtuh kinipahikawināwāw, nāhiyātik?” äkusi itwāw.

(20) “nama kākway,” itwāwak nāhiyawak.

tsikāmā nama kākway nipahāwak nāhiyawak.

“kiyawāw māka?” itwāwak nāhiyawak.

(21) ōmisiy itwāw āyahtsiyiniw: “tāpakōhp mistahi āh-ukimāwit-sik kaskitāwayastak kā-nipahāyākuk; äkwah mihkōyiniwak nikut-wāsik ukimāwak kinipahāwāwak; äkwah sasiwak nāwu ukimāwak kinipahāwāwak; äkwah pikanōwiniwak nīsu ukimāwak. namuya mihtsāt ōtah ayāwak pikanōwiniwak; mākah ōki kutakak kā-wāh-wihakik, itōwahk mihtsāt ukimāwak kinipahāwāwak. äkuyikuhk wih-pōyōwak; äkusi kikustikōwāwak.” äkusi itwāw aw āyahtsiyiniw.

(22) äkusi tāpwā pōni-pāskisutōwak.

(23) äkwah ōki nāhiyawak pāyak nāpāsis äkutah āh-witsāwāt, wātihkānihk ā-kih-āpit awa nāpāsis, “mahtih nika-wāpamāwak iyahtsiyiniwak,” itwāw awa nāpāsis.

(24) “ākā wiyah!” itik uwitsāwākanah.

(25) āhtsi pikuh wayawiw wātihkānihk uhtsih. kitahtawā kā-matwāwiyik; kipiwapahwāw, wawikanihk āh-tawahuht, āh-kaskā-wikanāhuht. äkusi utināwak, āh-ahātsik wātihkānihk.

(26) “äkusi kā-kih-itiitān; usām namuya kipa-pāhtān,” āh-itātsik ōhi nāpāsisah; “kih-tāpwāhtaman, namuya kā-kih-tawahukuhtayak,” itwāwak.

(27) äkusi äkwah pōyōwak. äkwah kiwāwak ōk āyahtsiyiniwak.

(28) äkwah nāhiyawak ay-apiwak äkutah, “māskōts tāpwāh kipōnibikunawak,” āh-itwātsik.

(29) kitahtawā pāyak awa nāpāw, “mahtih nka-wāpamāwak; mahti tāpwā kā-kiwātsik,” āh-itwāt, ā-sipwāhtāt.

big tree. On that side he saw the Blackfoot coming in numbers and making ready to storm them in their trench. There, by the tree, sat the Blackfoot who marched in the lead. From where he was, that Cree saw that tree, and saw that it had of old been burned, struck by lightning. So the Cree shot at the tree itself. The Blackfoot was pierced to the heart; the bullet entered his breast; he was killed. Then his followers and companions all fled, when the Blackfoot chief was slain. Thereupon they ceased firing; they ceased fighting.

(15) Then the Blackfoot called out, in Cree; "Who are you?" he asked.

(16) "Cree."

(17) "I recognize some chiefs."

(18) Then thus answered the Cree: "There are no chiefs here," they said. To be sure, two of the Cree were chiefs. Sweet-Grass was a chief, and Big-Bear also was a chief; but they did not want to tell him this.

(19) Later the Blackfoot called; "How many of you have been slain, O Cree?" he asked.

(20) "None at all," answered the Cree.

And in fact, none of the Cree had been killed.

"And you?" the Cree asked them.

(21) Thus spoke the Blackfoot: "Seven great chiefs of the Blackfoot you have slain; and six Blood chiefs you have slain; and four Sarsi chiefs you have slain, and two Piegan chiefs. There are not many Piegans here, but of those whom I have named, of them you have killed many chieftains. Now they will cease; they fear you now." Thus spoke that Blackfoot.

(22) Then really they did cease shooting at each other.

(23) And among those Cree a young lad who was with them and had stayed in the trench, "Let me go look at the Blackfoot," said this boy.

(24) "Do not!" his comrades said to him.

(25) Nevertheless he went out of the trench. At once a shot rang out; he reeled over, struck in the spine, the bone shattered. They got him and laid him in the trench.

(26) "This is what I told you; but you did not listen," they told him; "If you had obeyed, you would not have been wounded," they said to him.

(27) Then they stopped. The Blackfoot went home.

(28) The Cree stayed there, saying, "Perhaps they really have given us up."

(29) Presently one man said, "Let me go look at them; suppose they really will turn out to have gone home," said he and departed.

(30) pōtih namuya wāpamāw, āh-kiwāt. nōhtāyāpākwāwak, nīsu-kīsikāw nīsu-tipiskāw ākāh āh-minihkwātsik, ākāh āh-mītsisutsik, namuya āh-nipātsik. ākusi pasikōwak ā-wih-sipwāhtātsik.

(31) "ā-wih-nakasiyāk tsī?" ākus itwāw awa nāpāsis.

(32) āyisk namuya kih-pimuhtāw awa nāpāsis.

(33) "namōwya," itik ōwītsāwākanah; "ā-nōhtāyāpākwāyāhk. miskamāhkō nīpiy ka-pā-nātikawin," āh-itātsik ōhi nāpāsisah, āh-wayāsimātsik, āh-pā-kiwātsik, āh-pā-tapasītsik.

(34) ākusi kahkiyaw pimātsisiwak, wikiwāhk ā-takuhtātsik. awa wīhkasku-kisāyin uskutākay wāpōwayān nistumitanaw nīsuh ayiwāk tahtwayak,¹ ākusi nama nānitaw mā-misiwāw āh-pikwāhuht.

(35) ākusi āōkōw ātsimuwin. namuya kayās. māskōts mitā-tahtumitanaw askiy.

10. FOUR CREE RESIST THE BLACKFOOT.

kā-kīsikāw-pīhtukāw.

(1) kītahtawā itah āh-ayātsik, āh-wīkitsik nāhiyawak, māwatsihi-tōwak ā-sipwāhtātsik uskinikiwak, iyāhtsiyiniwah āh-ntunawātsik, ā-wih-kimutamawātsik utāmiyiwah misatimwah, kīspin māka wāpamātwāwi, pāyakuwitsih, ta-nipahātsik; ākusi itāyihtamwak. ākwah kā-wāpahk, kā-pimuhtātsik, tāpakuhp tahtwāw āh-nipātsik, ākuyikuhk wāpamāwak iyāhtsiyiniwah itah āh-wikiyit. ākusi kāsōhtawāwak; namuya wāpamikwak. ākwah āy-ituhtātsik, āh-tipiskāyik, āh-utihtātsik itah āh-wikiyit, apiwak ākutah, tsikih itah k-āyāyit. nīsu nāpāwak ituhtāwak mikiwāhpihk, misatimwah āh-kimutamawātsik, āh-nipāyit.

(2) ākusi uwītsāwākaniwāwah āh-māh-miyātsik, ōmisiy itwāwak: "tāhtapik; tapasītān."

(3) ākusi tāpwā tāhtapiwak, ā-wih-sipwāhtātsik. nīsu uskinikiwak ātawāyimāwak; pakwātāwak āh-māyātisiyit misatimwah. pakitināwak; namōya wih-tapasīwak.

(4) "tānāhki ākā kā-tapasiyāk?"

(5) "āh, namuya nīwih-tapasīn. kiyawāw tapasik."

(6) tāpwā tapasiwak ōki kā-tāhtapitsik. kutakak nīsu nāpāwak mīn āwakunik namuya tapasiwak. nāwiwak ākwah ākā kā-tapasītsik.

(7) "kiwih-wītsātināwāw, uskinikītik," itwāw awa kisāyiniw pāyak, "māskōts utināyāku misatim, āh-itāyimitakuk."

(8) ākusi ākwah ōki ākā kā-tapasītsik nīsu ōskinikiwak ituhtāwak, iyāhtsiyiniwah itah āh-wikiyit. kāyāpits nipāyiwah. utināwak misatimwah āh-miyusiyyit nīsitanaw pāyakusāp. ākwah uwītsāwākaniwāwah, nīsu itah āh-pāhikutsik ōhi kisāyiniwah utihtāwak. miyāw misatimwah ōhō kisāyiniwah āwakōw. awah uskinikiw

¹ The word "it was pierced" was not spoken, but supplied by a gesture.

(30) He did not see them; he came back. They were thirsty, not having drunk for two days and nights, and having neither eaten nor slept. So they got up to go away.

(31) "And are you going to leave me?" asked that boy.

(32) For he was not able to walk.

(33) "No," his companions answered him; "It is only that we are thirsty. When we have found water, you will be fetched," they told him, deceiving him, for they were going to flee for home.

(34) So they all stayed alive and reached their village. Sweet-Grass' coat and blanket had thirty-two bullet-holes, but in no spot was he wounded.

(35) So goes this story. It is not old. Perhaps a hundred years.

10. FOUR CREE RESIST THE BLACKFOOT.

Coming-Day.

(1) Once where some Cree lived, the young men assembled to go out looking for Blackfoot, in order to steal their horses from them and, if they saw one alone, to kill him; that was their intent. So on the next day they set out, and when seven times they had slept on the way, they saw some Blackfoot encamped. They hid from them; the others did not see them. Then, at night, when they went there and reached the others' camp, they sat there close to where the others were. Two men went to a lodge and stole the horses while the owners slept.

(2) Then, when they gave them to their comrades, they said, "Mount; let us flee."

(3) Accordingly they mounted to depart. Two youths were dissatisfied with the horses they had got; they did not like the horses, because they were ugly. They let them go and would not flee.

(4) "Why do you not flee?"

(5) "I shall not flee. Go, you others."

(6) So those who were on horses fled. Two other men also did not flee. Thus they were four who did not flee.

(7) "I shall go with you, youths," said one, an old man, "for I think you may perhaps succeed in getting a horse or so."

(8) Then the two youths who had not fled went to where the Blackfoot were camping. They were still asleep. They took twenty-one handsome horses. Then they went back to where their two companions, one of them the old man, were awaiting them. The

ōmisi isiyīhkāsōw: kiyāhkākiyuwāw, kā-miyāt kisāyiniwah āh-miyusiyt misatimwah.

(9) ākusih ōmisih itwāw awa kisāyiniw: "kitatamihin, wāskinīkiyin. āyak uhtsi k-ōh-kisātītān."

(10) ākus āwakw āwa kisāyiniw umis isiyīhkāsōw: tawipisin isiyīhkāsōw.

(11) "hākwah tapasītān," itwāw awa kisāyiniw.

(12) tāpwā tāhtapiwak, āh-tapasitsik, ā-wih-kiwātsik.

(13) ōmis itwāw awah kisāyiniw: "uskinikītik, ākā wiyah pimitisahwātānik kiwitsāwākaninawak. uhpimāh ituhtātān. wiyawāw mihtsāt ayāwāwak misatimwah. wāpahki ta-pimitisahukwak iyāhtsiyiniwah. āsay wiyawāw wāhyaw ayātukānik. kiyānaw kik-ātīmikunawak. pimitisahukuyahkwāwi, uhpimāh ituhtātān. namōya ka-wāpamikunawak ayāhtsiyiniwak."

(14) "āha?," itwāwak uskinikiwak.

(15) ākusi tapasiwak. ākwah uhpimāh itāmōwak.

(16) tāpwāh āh-wāpahk kiskāyīhtamwak iyāhtsiyiniwak āh-kimutamāhtsik utāmiwāwah. wawāyiwak, āh-āh-awihitutsik utāmiwawah, ā-pimitisahwātsik nāhiyawah, ākwah kapā-kisik āh-pimipayitsik, nāhiyawah ā-wih-kakwāy-atimātsik. piyisk tipiskāw. namuya wāpamāwak nāhiyawah. āhtsi pikō pimuhtāwak, ā-wih-kakwā-wāpamātsik nāhiyawah.

(17) āh-wāpahk ākwah mīnah āh-sipwāhtātsik, āh-pimitisahwātsik nāhiyawah, kītahtawā kā-wāpamātsik; itah ā-wih-mitsisutsik nāhiyawak, pāyak mustuswah ā-nipahātsik, ākutah kā-wāpamātsik iyāhtsiyiniwak ōhi nāhiyawah. mākwāts āh-mitsisuyit muskistawāwak. ākwah ōkih nāhiyawak pasikōwak, āh-utinātsik misatimwah, āh-tāhtapitsik, āh-tapasitsik. ākwah ātiht nōtinikāwak; pāh-pāskiswāwak ayāhtsiyiniwah. wiyawāw mīnah pāh-pāskisukwak iyāhtsiyiniwah. piyisk kinwās nōtinitōwak, āh-pimuhtātsik. pāyak nipahāw nāhiyaw. ākusi puyuwak iyāhtsiyiniwak, nāhiyawah pāyak ā-nipahātsik. kā-pōyōtsik ākusi kiwāwak ōki ayāhtsiyiniwak.

(18) ākwah ōki ōhpimā kā-pimuhtātsik nāhiyawak, āwakō kisāyiniw aw itah kā-witsihiwāt, kāw ākutah ituhtāwak, uwitsāwākanīwāwah māskanaw ā-wih-kakwā-wāpahtahkik, itah ā-kīh-pimuhtāyit. tāpwā wāpahtamwak itah ā-kīh-pimipayiyit.

(19) "āh, uskinikītik," itwāw awa kisāyiniw, "namuya āku-tahtuh ōhts ihtasiwak; usām mistahi uki misatimwak kā-pimiskanawātsik," itwāw awah kisāyiniw.

(20) uskinikiwak ōkih umis itāwak: "āku-tahtu uma kā-kīh-utinātsik misatimwah," itāwak ōhō kisāyiniwah.

(21) ākus itwāwak. āhtsi pikōw ati-sipwāhtāwak. namōya wāhyaw āh-īhtātsik, kā-pā-sākāwāyit, āh-nakiskawātsik, āh-kiwāyit uw iyāhtsiyiniwah. wāpamikwak ākusih. tapasiwak ōki nāhiyawak. mōskistākwak. ā-sakāyik ākuta sāsksiwak utāmiwawah kikih. sakāhk ayāwak. wīhkāskākwak ayāhtsiyiniwah.

one gave a horse to the old man. The name of the youth was Kiyahkakiyowew, he who gave the old man a fine horse.

(9) Then the old man spoke thus: "I thank thee, youth. It was for this I stayed with thee."

(10) The name of this old man was Tawipisin.

(11) "Now let us flee," said the old man.

(12) Accordingly they mounted and made for home.

(13) Thus spoke the old man: "Young men, let us not go in pursuit of our companions. Let us go in a different direction. They have many horses. Tomorrow the Blackfoot will pursue them. No doubt they are far on their way by now. It is us whom the Blackfoot will overtake. If they pursue us, let us go in a different direction. The Blackfoot will not see us."

(14) "Very well," said the young men.

(15) So they fled. They fled in a different direction.

(16) As they had foreseen, in the morning the Blackfoot saw that their horses had been stolen from them. They made ready, lending one another horses, and went in pursuit of the Cree, riding all day to overtake them. At last night came. They had no sight of the Cree. Still they went on, seeking to get sight of the Cree.

(17) In the morning, when again they set out in pursuit of the Cree, suddenly they saw them; where the Cree were about to eat, having slain a buffalo, there the Blackfoot caught sight of the Cree. They attacked them while they were eating. The Cree jumped to their feet, seized the horses, mounted, and fled. Some of them fought; they shot at the Blackfoot. The Blackfoot, too, kept shooting at them. For a long time they fought each other as they went along. One Cree was killed. Then the Blackfoot ceased, when they had killed one Cree. The Blackfoot ceased fighting and went home.

(18) As for those Cree who had gone off in another direction, the party of that old man, they went back to look for the tracks of their comrades. They saw the place where the others had gone by.

(19) "Now, young men," said the old man, "there were not so many of them as this; too many tracks have the horses made by here," said the old man.

(20) The young men answered him, "This is the number of the horses they have taken," said they to the old man.

(21) So they spoke. Again they set out. They were not far on their way, when they encountered those Blackfoot coming out from behind a hill on their way home. Thus they were seen by the others. The Cree fled. The others attacked them. They took refuge with their horses in a wooded place. They stayed in the brush.

wātihkāwak ākuta sakāhk, ākutah awa kisāyiniw āh-wih-apit wātihkānihk, ākwah pāyak uskinikiw. ākwah nīsu ōk ōskinikiwak namōya wih-apiwak wātihkānihk, ākwah āh-pāskisukutsik ayāhtsiyiniwah. pāyak ōmisi isiyihkāsōw: kiyāhkākiyuwāw isiyihkāsōw; ākwah pāyak pāhpāstsās isiyihkāsōw. āwakunik nāhiyawak āh-nōtinikātsik āh-nīsitsik. nīsu wātihkānihk apiwak; āwakunik āh-pihtāsutsik pāskisikanah, ōki kā-nōtinikātsik āh-āpatsihtātsik, kāhtasinahkwāwih kā-isiwāpinamawātsik ōhi kisāyiniwah, kutak āh-utinahk pāskisikan. āwakunik ōki uskinikiwak, kīspin ākāh āh-kustikutsik iyāhtsiyiniwah, āyakuni āh-nipahātsik. ōhō wiyah utāmiwāwah kahkiyaw nipahāyiwah. piyisk mihtsāt nipahāwak iyāhtsiyiniwah. piyisk kustikwak. kākāts āh-tipiskāyik, ākuyikuhk puyōyiwah ōh iyāhtsiyiniwah, āh-tapasiyit, āh-sākihātsik. pāyak pikuh nipahikwak āwakunik ōki. ākwah ā-kīh-tapasiyit, ākwah āh-wā-wāpamātsik utāmiwāwah. awa kisāyiniw kā-kīh-miyiht misatimwah, āwaku pikuh pimātisiyiwah, ās āh-kawipītisuwit, uskātiyihk āh-tapakwātahk¹ pīsākanāpiy uhtsi awa misatim. ākus īsi utināw awa kisāyiniw. ākusi sipwāhtāwak, āh-kīwātsik ōki nāhiyawak. pāyak piku nipahāw nāhiyaw, āh-nāwitsik. tsikāmā wiyawāw mihtsāt nipahāwak yāhtsiyiniwah. āwak ōhīsi k-ōh-puyōtsik, ā-sākihātsik. ākus īsi pimātisiwak. ākusi āh-wāpahk, kapā-tipisk āh-pimuhtātsik, āh-wāpahk, āh-utākusiḥk, takusinwak wikiwāhk ōki nāhiyawak. wiya piku awa kisāyiniw pāyak pāsiwāw ōhi misatimwah. ōki wiyah uskinikiwak kahkiyaw nipahāyiwah utāmiwāwah yāhtsiyiniwa.

(22) ākusi ākuyikuhk ātsimuwin āwakuh.

11. THE STORY OF SOLOMON.

tsihtsikwāyōw.

(1) ātsimōwin kayās manitōwi-kihiw utātsimuwin.

(2) ākut ā-ki-wītsihiwāt, mitātaht ayiwākās āh-ihtasiyit, ut āh-ntupayitsik, ayāhtsiyiniwah ā-ntupayistawātsik, ākwah wāhyaw āh-ayātsik ayahtsiyiniwah utaskiyihk, ākusi kīkisāpā sipwāhtāwak, ā-waniskātsik. ākwa kītahtawāh ayahtsiyiniwak ās ā-kīh-nipahātsik mustuswah, āwakunih ituhtāwak². ākusi ākwah kutawāwak, ā-wih-mītsiwātsik wiyās, āh-mītsisutsik. mustusu-māyah māwatsihtāwak, ā-wih-pōnahkik. ākwah ākutah apwāwak, wiyās āh-mah-manisāhkik, āh-nah-nawatsītsik, ākwah nīsuh ā-ispatināyik āh-wāpahtāhkik, ā-wih-ntaw-āsawāpitsik, nīsu ā-sākāwātsik.

(3) namuya iskw āh-mītsisutsik, āwakunik kā-natawahtātsik — kītahtawāh āstam itah ā-sakāsiyik misatimwah kā-sākāwāyit;

¹ This word is probably wrongly recorded; the translation is a guess.

² The Cree are the third person, subject of this last verb; hence the sentence should properly read... *ayahtsiyiniwah ās ā-kīh-nipahāyit*..., with the Blackfoot in obviative form.

The Blackfoot surrounded them. They dug a pit there in the woods, for the old man to stay in, and the one young man. The other two young men decided not to stay in the pit when the Blackfoot fired on them. The one's name was Kiyahkakiyowew, the other's Pahpastches. Those were the two Cree who fought. Two sat in the pit; they loaded the guns for those who were fighting, the latter tossing the guns, when they had fired them, to the old man, and taking another. These young men, whenever a Blackfoot failed to keep at a cautious distance, him they killed. But the others killed all their horses. At last they had killed many Blackfoot. The others came to fear them. Almost at nightfall the Blackfoot quit and ran away; they had frightened them. Only one of these men had been slain. Then when the others had run away and they looked at their horses, only the horse which had been given to the old man was alive; it had apparently thrown itself down on the ground by getting its foot snagged in the tether. Thus the old man took it. So the Cree set out for home. Only one of the four Cree was slain. But certainly they had slain many of the Blackfoot. They ceased fighting when they had frightened them off. So they saved their lives. On the next day, after marching all night, in the evening these Cree reached their camp. Only the old man brought home his horse. The young men's horses had all been killed by the Blackfoot.

(22) That is the end of this story.

11. THE STORY OF SOLOMON.

Chihtchikwayow.

(1) This is a story Spirit-Eagle told long ago.

(2) There where he went with a war party of some ten men or more on the war-path against the Blackfoot, when they were far into the Blackfoots' country, they got up one morning and started out. Presently they came to some buffalos which the Blackfoot, apparently, had killed. So they made a fire, for they intended to make a meal, eating the meat. They gathered buffalo-dung for fuel. There they did the roasting, cutting slices of meat and making preserved meat; two of them, the while, ascending a rise in the land which they saw, to reconnoitre.

(3) They had not yet eaten, when those scouts — suddenly on this side of a small grove some horses came forth; soon a Blackfoot came

kītahtawāh ayahtsiyiniwah kā-sākāwāyit, ākwah āh-itāpitsik, mīkiwāhpah ā-sākamuyikih. ākusi sakāhk itāmōwak; tapasiwak kōnihk, sakahikanis, ākutah pikuh kōnah āh-apit, kwayask itah āyakunik, nīsu āyakunik kā-ntawahtātsik.

(4) ākwah ayahtsiyiniw sākuwāw, nāhīh kā-nāh-nawatsiyit āh-wāpamāt, ākwah uwītsāwākanah āh-nitōmāt. ākusi nāki nāhiyawak tapasiwak, mistah ā-pasahtsāyik ākutah āh-itāmutsik. ayahtsiyiniwak wīhkwāskawāwak nāhiyawah. āh-nōtsihātsik.

(5) ākwah ōki kōnihk kāh-kī-kwayasitātsik kisiwāk wāpamāwak ōhi ayahtsiyiniwah.

(6) ākwah pīpīpitsiwak ākutah tsīki, iskwāwak ā-nitawi-kapāsitsik ākutah. apīsī pikuh tawāw, usām mistahi ā-pasahtsāk, ākutah pīhtsāyīhk nāhiyawak āh-ayātsik, ā-nōtsihihtsik.

(7) ākwah ōki mistahi mākwatsiwak, nipīhk āh-akutsihkik. ākusi kōnah āh-pakunānātsik, āh-itāpitsik, kisiwāk iskwāwah āh-pīmuhtāyit, mīkiwāhpah kisiwāk āh-tsimatāyikih. ākwah matwāh-sākuwāwak ayahtsiyiniwak. ākwā awah pāyak k-ākutsihk kōnihk, usimah pāyak ākutah ayāyiwah, manitōwi-kihiw usimah.

(8) “namōya ayīsiyiniwak ā-wīh-pimātsihihtsik kā-matwāwiyik. ākwah ituhtātān; nīsīm ākutah wītsihiwāw,” itwāw manitōwi-kihiw.

(9) ākwah sāyiman ōmisi itāw manitōwi-kihiwah: “kiyām ākā wiyah. usām nam āwiyak t-ātsimōw, māstsihikawiyahkuh. mākah pīmātsiyahkuh, ōmah ā-nīsiyahk kik-ātsimunānaw, kīkināhk taku-siniyahkuh. mākah ituhtāyahkuh, kahkiyaw nipahikawiyahkuh, nam āwiyak t-ātsimōw nātāh mīkiwāhpīhk. kīkināhk takusiniyahkuh, kik-ātsimunānaw,” itwāw sāyiman.

(10) mustsis¹ wāpamāwak ayāhtsiyiniwah āh-pā-pasahkāpiyit², usām kisiwāk āh-kapāsimustawātsik. ākwah misatimwah kākāts pāh-pistiskākwak, ā-wīh-minihkwāyit. aspapiwinah kikiskamwak misatimwak; pīsākanāpiy utāpāwak ā-sakikwāpisutsik.

(11) umis itwāw sāyiman: “tāhtsipayihutān ōkih misatimwak. āh-mīhkawikītsik ātukā kōw-uyahpītsik. nama wiyah ka-kīh-atimikawinānaw.”

(12) ākusi ōmisi itwāw manitōwi-kihiw: “nama wiyah nika-kīh-nakatāw nīsīm. umah kā-māh-matwāwiyik ākutah aspin kīh-wītsihiwāw nīsīm,” itwāw manitōwi-kihiw.

(13) ākwah āh-pōn-āpihtā-kīsikāk, kītahtawāh umis itwāw sāyiman: “āta niwīh-kawatsin; āta wiyah niyah nikah-pimātsisin³,” itwāw, “kiya mākah?” itwāw manitōwi-kihiwah.

(14) ākusi ōmisi itwāw: “niya mīnah nikah-pimātsisin,” itwāw manitōwi-kihiw; “kiya nikān, sāyiman.”

(15) “āha?,” itwāwsāyiman; umis itwāw sāyiman: “hāw, mistsitsā-

¹ For *mustsih* or *mustsih isih*.

² The initial element (*pasahk-*) is doubtful.

³ I. e. “I feel sufficient mystic power in me to know that I shall live.”

forth; and when they looked that way, there the tops of some tents showed forth. So they fled into the brush; they fled on the snow, straight to a small lake that was all covered with snow, those two scouts.

(4) The Blackfoot gave the war-whoop, when he saw those who were preparing meat, to call his comrades. So these Cree fled, heading for a deep ravine. The Blackfoot surrounded the Cree in the chase.

(5) Those who had gone into the snow, saw the Blackfoot from close by.

(6) They moved their camp close by there; the women went along to camp there. There was only a small opening, so narrow and deep was the ravine in which the Cree stayed when they were attacked.

(7) And these men were very cold, lying in the water. When they made a rift in the snow and looked out, there were the women walking by and the tents standing near. They heard the Blackfoot whooping. One of the men who were lying in the snow had a younger brother with the other group; Spirit-Eagle's younger brother it was.

(8) "This noise of shooting is not as when quarter is shown. Let us go there; my brother is with them," said Spirit-Eagle.

(9) Then Solomon spoke thus to Spirit-Eagle: "Better not. For no one will tell the tale, if all of us are slain. But if we live, we two, we shall tell the tale, when we reach our camp. But if we go there and all of us are killed, no one will tell it there at home. When we reach our camp, we shall tell the tale," said Solomon.

(10) Plainly they could see even when a Blackfoot blinked his eyes, so close had they camped to them. And they nearly were stepped on by the horses that came to drink. The horses had saddles on; they were dragging reins, being all bridled.

(11) Thus spoke Solomon: "Let us throw ourselves on these horses. No doubt they are bridled because they are swift. They will not be able to catch up to us."

(12) To this Spirit-Eagle answered thus: "I cannot leave my brother behind. Over yonder where we hear the shots, is where my brother has gone with the rest," said Spirit-Eagle.

(13) When noon had passed, Solomon spoke: "I am almost frozen to death; yet I shall live," he said; "But as for you?" he said to Spirit-Eagle.

(14) Then he answered thus: "I too shall live," said Spirit-Eagle; "Do you perform first, Solomon."

(15) "Very well," said Solomon; thus spoke Solomon: "Come, Coyote, 'From close by shalt thou see me when thou art in danger of being slain,' saidst thou to me. And Wind, 'From close by shalt

kanis, 'kisiwāk kikaw-usāpamitin, wih-nipahikawiyinih,' kikih-isin. ākwah uhtin, 'kisiwāk kik-ōsāpamitin wī-nipahikawiyinih,' kikih-isin. kitakuhp kintahtāmitin; ninōhtā-pimātisīn," itwāw sāyiman. "ākusi; pasikō," itāw manitōwi-kihiwah, "tapasītān. ākā wiyah uhtsih āpasāpih, k-ōsāhtsāk awasāwāyinih. kik-āskōtin."

(16) ākusi manitōwi-kihiw sākisiw kita-pasikōt, usām kisiwāk āh-ayāyit ayahtsiyiniwah; māskōts nistumitanaw tahkuskāwin ākuyi-kuhk mikiwāhpah āh-ayāyikih, āwaku uhtsih sākisiw.

(17) "ākwah kiām pasikōw ākwah!"

(18) ākwah sāyiman at-āskuwāw. āy-usāhtsāyik kisiwāk ākutah kih-ākawāwāwak. misiwā sāpupāwak. ākwah nīpisiyah nāntaw tāpakuhp misit āy-iskwāyikih, ākutah kisātamwak. kitahtawāh misi-yōtin; āwakunih sāyiman kā-kih-nitōmāt kita-pimātsihikut. ākusi nanāskumōw. mistahih mispun. ākwah kutawāwak; ākwah kātayōwinisāwak, āh-pāsahkik utayōwinisiwāwah. mistahih māyikisikāw. ākusi ākwah āh-tipiskāk, misatimwah kimutiwak, ayāhtsiyiniwah utāmiyiwah, aspapiwinah ā-kikiskamiyit. ākwah tapasīwak.

(19) ākwah uki nāhiyawak kā-nōtsihihtsik, "tapasītān," itwāw pāyak.

(20) ākwah uspwākana uyaskinahāw; miyāw nāpāwah kitanitunamiyit āh-tawāk itah. takuhtāw kāwih: "ākutah āta wiya tsawāsiw," itwāw. ākwah wawāyiwak.

(21) ākwah uskinikiw-iyinis utāhk ā-kaskāwikanāhuht. "ā-wih-ntawih-minihkwāyāhk nīpiy," itwāwak nāpāwak.

(22) ākwah awa nāpāsis ayih atsusisah utinam.

(23) "nika-kih-sipwāhtān. pāyak ayahtsiyiniw nika-nipahāw," itwāw awah nāpāsis kā-wih-nakatiht.

(24) ākwah nāpāwak ōkih tapasīwak.

(25) kutak nāpāw āh-pakutsāhuht, āsay āh-miyāskahkik mikiwāhpah, "pitah nik-āyiwāpin; ispisuhtāk," itwāw awah kā-pakutsāhuht.

(26) ākusi āyāpits anuhts nam āskwa takusin.

(27) ākwah ōki musāskatāwak kā-tapasītsik, ā-kisināk.

(28) ākusi nīsu nipahāwak āwukunik anikih. ākwah ayahtsiyiniwah mihtsāt kī-nipahāwak; ukimāwah mistahi kī-nipahāwak. ākusi wiy ākwah kih-takusinwak wīkiwāhk; mistahi kih-miyawātamwak, usām mihtsāt ā-kih-nōtsihikutsik ayāhtsiyiniwah. ākusi.

(29) ākusi anah nāhiyāsis iskwāyāts wiyah kih-nipahāw ayāhtsiyiniwah, ā-wih-utihtinikut; pāyak nipahāw iskwāyāts wiyah. manitōwi-minahikuskāhk isiyihkātāw ākutah kā-kih-nōtsihihtsik. ākwah mistahi kih-manitōwiw sāyiman k-oh-pimātsisitsik.

thou see me, when thou art in danger of being slain,' saidst thou to me. Thy blanket-robe I ask of thee; I long for life," spoke Solomon. "So there; arise," said he to Spirit-Eagle, "let us flee. Do not look behind you when you pass the knoll. I shall come close behind you."

(16) Then Spirit-Eagle was afraid to stand up, for the Blackfoot were close at hand; because the tents were perhaps thirty steps away was why he feared.

(17) "Come, arise now!"

(18) Then Solomon kept close behind him. They went to where a hill close by cut them off from sight. They were drenched through. In a place where the willows were some seven feet high they stayed. Soon a great wind blew; that was the one whom Solomon had called to save his life. Accordingly he gave thanks. There came a great fall of snow. Then they lit a fire; they undressed and dried their clothes. It was very bad weather. So when night came, they stole horses, the Blackfoots' horses, all saddled. Then they fled.

(19) As for those Cree who were besieged, "Let us flee," said one.

(20) Then he filled a pipe; he gave it to a man who was to look for an opening. He came back: "Over here is, to be sure, a small opening," he said. Then they made ready.

(21) And, as a young lad had been shot in the stomach. "We are only going to get a drink of water," said the men.

(22) Then the lad took some arrows.

(23) "I shall be able to go. I shall kill a Blackfoot," said the lad who was to be abandoned.

(24) Then those men fled.

(25) Another man who had been wounded in the side, when they had already passed the camp, "Let me rest a bit; do you go on ahead," said he who had been wounded in the side.

(26) To this day he has not arrived.

(27) And they fled bare in the cold.

(28) Thus two of these people were killed. They had killed many Blackfoot; they had killed many chieftains. And so they reached home; they rejoiced greatly because they had been so close pressed by the Blackfoot. That is all.

(29) But as for that Cree lad, at the very last he killed a Blackfoot, as they were about to reach him; one he killed at the very last. Spirit-Spruce-Grove is the name of the place where they were besieged. Greatly gifted with spirit power was Solomon; through this their lives were saved.

12. THE TREACHEROUS WIFE.

kā-kīsikāw-pihtukāw.

(1) kayās pāyak ukimāw, nīsuh ukimāwak, uskinikiwak, pāyak uwikimākanah miyusiwiwa; wiya mīna miyusiw aw ōskinikiw, ukimāw. ākwah uwikimākanah tāhtapiwak ā-sipwāhtātsik, ayāh-tsiyiniwah āh-ntunawātsik, ā-wih-kakwā-kimutamawāt utāmiyiwa, ahpōh ta-nipahāt wāpamāt; ākus ā-ihtāyihthak kā-sipwāhtāt. āh-tipiskāyik, kā-sipwāhtātsik uwikimākanah, āh-nīsitsik pikōh. piyisk wāpaniyiw, ā-pa-pmi-tāhtapitsik. āwakō kapā-kīsik pimuhtāwak; piyisk tipiskāw. kapāsiwak, āh-nipātsik. āh-wāpahk sipwāhtāwak. kākāts āh-āpihta-kīsikāk, wāpamāw mustuswah. nawaswātāw; pāyak nipahāw. ākutah ayāwak, āh-wiyinihātsik, ā-wih-mītsisutsik. piyis kinwās ākutah ayāwak. āh-kīsi-mītsisutsik, usihtāw aw īskwāw ā-wih-nīmātsik kāhkāwakwah. piyis tipiskāyiw ākut āh-ayātsik. āh-wāpaniyik sipwāhtāwak. āwakō mīna kapā-kīsik pimuhtāwak. piyisk āh-tipiskāyik, wāpani-pimuhtāwak. piyis ā-spi-kīsikāyik, ākuyikuhk tsik ākwah ayāwak itah āy-ihtatāyimātsik iyahtsiyiniwah. ōmis isiyihkāsuyiwah kā-ntunawāt: kināpikuyiniwak isiyihkāsuyiwa. tahkih ākawāyihk pimuhtāwak, ā-kustahkik ta-wāpamikutsik. sīpiy itah ā-pimih-tiniyik, ākutah tahkih pimuhtāw āh-kāsut, āskaw ā-sākāwāt, ā-wih-kakwāh-wāpahtahk kākway. tahki ākusi tōtam; piyis mīna tipiskāyiw. ākutah kapāsiw itahk ā-sakāyik. ākutah āh-nipāt piyis wāpan. āh-waniskātsik, ākwah ma-mītsisōwak. āh-kīsi-mītsisutsik, nanāpātsihōw, āh-kāsīhkwāt, āh-tōmihkwāt, āh-sīkahut. ākuyikuhk isipimihk ayāyiwah pīsimwah. pasikōw, ā-sipwāhtāt, uwikimākanah āh-nakatāt ākutah, ā-wih-kakwā-wāpamāt kā-pā-ntunawāt. āh-mis-ōsātināyik, ākutah āh-āmatsiwāt, āh-nanāta-wāpit, piyisk kīsih-āmatsiwāw; pōtih kā-wāpahtahk mikiwāhpah ā-mihtsāniyikih. mihtsāt wāpamāw misatimwah mikiwāhpihk. ākusi wāpahtam pihtāyis pāyak mikiwāhp āh-misāyik. tsik ākutah apīsīs sakāyiw. āwakunih kināpikuyiniwah; āwakunih kā-pā-nitunawāt. ākutah ay-ayāw. piyisk kākāts āpihtā-kīsikāyiw, āh-ka-kitāpamāt. piyis nīhtatsiwāw, uwikimākanah āh-ituhtāt.

(2) ōmīsīh itāw: "niwikimākan, ōtah awasāyihk misāw ōtānaw. kīstah kika-wāpamāwak. nanāpātsihuh; kāsīhkwā; tōmihkwā; sīkahuh. tāns ātukā ka-pmātisiyahk, wāpamikuyahki," itāw.

(3) awa īskwāw ā-kīsi-nanāpātsihut, "pitah mītsisutān," itwāw awa nāpāw.

(4) tāpwā mītsisōwak. āh-kīsi-mītsisutsik, "āmatsiwātān, kīstah ta-wāpahtaman ā-mihtsātitsik kā-pāh-ntunawāyahkuk. māsikōts pimātisiyahkuh, t-ātsimuyan, kōhtāwiy t-ātsimustawat āsi-wāpah-tamanā."

12. THE TREACHEROUS WIFE.

Coming-Day.

(1) Of old there was a chief, there were two chiefs, and one had a beautiful wife, and he, too, a young man, was handsome, that chief. He and his wife rode away from camp to look for Blackfoot, as he meant to steal their horses, or to kill them, if he saw them; such was his intention as they set out. At night they set out, he and his wife alone. Dawn came and they were still riding along. They went on that whole day, until night fell. They camped and slept. In the morning they went on. Toward noon he saw some buffalos. He pursued them and killed one. They stayed in that place, preparing the carcass for their meal. They stayed there quite a while. After they had eaten, the woman made dried meat to carry along. Night came upon them there. In the morning they went on. All that day, too, they kept going. When night came, they kept on till dawn. When it was full daylight, they had got close to where they thought the Blackfoot to be. This was the name of the people they were seeking out: Snakes, was their name. They advanced always behind knolls, afraid that the enemy might see them. Where a river flowed by, there he went along; concealing himself, but coming forth every now and then, to see what could be seen. He kept doing this, until night came. He camped there in the thicket. He slept there until dawn. When they got up, they ate. When they had eaten, he made himself ready, washing and painting his face, and combing his hair. By this time the sun stood high. He arose and, leaving his wife there, went away to try to see those whom he was seeking out. He climbed a large knoll to look out. When he reached the top, there he beheld a great many tents. He saw many horses by the camp. He saw a large tent in the center of the others. Close by was a small thicket. Those were the Snakes; those were the ones he sought. He stayed there. Until nearly noon he watched them. At last he came down from the hill and went to where his wife was.

(2) This is what he said to her: "My wife, here behind the hill is a large town. You too shall see the people. Get yourself ready; wash your face; paint your face; comb your hair. Who knows if we shall live when we are seen," he said to her.

(3) When she had made herself ready, "First let us eat," said the man.

(4) So they ate. When they had eaten, "Let us mount the hill, so that you too may see how many they are whom we have come to seek. Perhaps, if we live, you will tell the tale, you will tell your father the tale, of what you have seen."

(5) tāpwā pasikōwak, āh-āmatsiwātsik. itah kā-kiy-usāpahtahk mikiwāhpah, ākutah āh-takuhtātsik, nama kākway wāpahtam. kahkiyaw sipwāhtāyiwa, āh-pitsiyit. misiwā āh-āt-ayitāpit, namuya wāpamāw. ākwah kiskinōhamawāw uwikimākanah.

(6) “āukōh kā-sakāk animah, ākutah kā-kih-ayākih mikiwāhpah,” itāw uwikimākanah.

(7) ākwah nihtatsiwāwak, utāmiwāwa āh-utinātsik, ākwah ā-tāhtapitsik, āh-ituhtātsik ita kā-kih-wāpahtahk mikiwāhpah. tāpwāy utihtamwak itah ā-kih-wikiyit ōhīh matukahpah. papāmiwā-wāpahtamwak; piyisk utihtamwak ōmā kā-sakāsiyik, ākutah kā-kih-wāpahtahk mikiwāhp āh-misāyik. ākuyikuhk tahkih ā-nanātawāpit, kā-wāpahtahk āh-ikwaskwaniyik.

(8) piyisk ōmis itāw: “māskōt ta-kimiwan.” itāw uwikimākanah.

(9) sāsikiwak ma kā-sakāsiyik.

(10) “kikinaw usihtātān. ka-sāpupānānaw, kimiwahki,” itāw uwikimākanah.

(11) tāpwā usihtāwak nīpiyah uhtsi.

(12) umis itwāw awa yskwāw: “niwikimākan, ōtah matukapihk kākway nikiw-wāpahtān. mahtih nka-ntawāpahtān,” itāw unāpāmah.

(13) “āha?,” itwāw awa nāpāw, “ā, niwikimākan, nanātawāpi,” itāw uwikimākanah, “kākway wāpahtamani, pā-ituhtāhkan.”

(14) ākusi sipwāhtāw aw iskwāw. āy-ōtihtahk ōma matukahp, kā-wāpahtahk, ākutah āh-astāyik, āh-wāwākinikātāyik papakiwā-yānākinuhk. utinam, āh-āpihkunahk. āh-wā-wāpahtahk, wiya-manah nanātuhk āsinākusiyyit, ākwah utsihtsihk āh-ay-ayāsisimāt, “tanimā āh-miyusit!” āh-itāyihtahk.

(15) mākswāts ākusi āh-tōtahk, mākswāts, “kākway miyāmay,” āh-itāyihtahk, āh-itāpit, āsay ākutah kā-takuhtāyit āh-tāhtapiyit uskinikiwah. mistahā miyusiyyiwah ōh ōskinikiwah, atsusisah ā-nimāskwāyit ākwah tsāpihtsikanis ākwah tsikahikani-pakamākanis. ākwah uskutākayiw mikisah kikamuyiwa, ākwah sihkusiwayānah uskutākayihk, utāsiyihk mīnah; mīnah utakuhp mīkisi-wiyiw. āh-kitutikut, namuya nisituhtawāw; āh-kitōtāt. wistah namuya nisituhtāk.

(16) “kākwayah kiyah?” itinamāk.

(17) “āh, niyah pītus-iskwāw,” itinamawāw.

(18) “āh, tāhtap ōtah,” itik aw iskwāw; “ka-kiwāhtahitin,” itinamāk; “kisiwāk ōtah āh-kapāsihk,” itinamāk; “namuya ka-nipahikawin,” itinamāk; “nōhtāwiy ukimāwiw. āwōkō uma ātah ā-kih-wikit nōhtāwiy,” itinamāk.

(19) “tsāskwah,” itinamawāw awa yskwāw: “ō, ōma kā-sakāk, ākutah niwikimākan ayāw. āwōkō kimiyitin; nipah. kih-nipahatsih, kika-witsātin. nīsuh misatimwak ākutah ayāwak ā-mihkawikātsik, ākwah awa niwikimākan k-ōhtuhtāyāhk āh-ukimāwit. nipahatsih, kīsta kik-ōkimāwin,” itāw.

(5) So they arose and climbed the hill. When they came to the place from which he had seen the camp, he saw nothing at all. They had all moved camp and gone away. Though he looked in every direction, he did not see them. Then he pointed it out to his wife.

(6) "Over by that thicket is where the tents stood," he told her.

(7) Then they descended the hill, took their horses, mounted, and went to where he had seen the camp. They came to the abandoned camp. They went along and examined it; at last they came to that thicket, where he had seen the large tent. As he thus kept looking about, he saw that the sky had clouded.

(8) At last he spoke: "Perhaps it is going to rain," he said to his wife.

(9) They went into the thicket.

(10) "Let us set up our tent. We shall be drenched if it rains," he said to his wife.

(11) So they built it, of leaves.

(12) Thus spoke the woman: "My husband, there in the camp site I saw something. Let me go look at it," she said to her husband.

(13) "Very well," said he; "Yes, Wife, go look," he said to her; "If you see anything, come back here."

(14) Accordingly the woman went and approached the empty camp, where she had seen something lying wrapped in cloth. She took it and unwrapped it. When she examined it, it looked like paints of all colors, and she turned it over and over in her hand, thinking, "How beautiful!"

(15) While she was doing this and thinking, "Surely this amounts to something," when she looked up, there had approached, meanwhile, a youth on horseback. Very handsome was this youth, and he was armed with arrows, a lance, and a tomahawk. And beads were on his coat and weasel-skins on his coat and his breeches; and beaded was his robe. When he spoke to her, she did not understand his speech, and when she spoke to him, he, too, did not understand her.

(16) "What manner of person are you?" he asked her by signs.

(17) "Oh, a woman of another tribe," she told him by signs.

(18) "Now, mount here," he told her; "I shall take you home with me," he gestured to her; "Close by here is the camp," he made sign to her; "You shall not be killed; my father is the chief. This very place is where my father had his camp," he told her by signs.

(19) "Presently," she told him by gesture; "Over in that thicket is my husband. Him I give to you; kill him. When you have killed him, I will go with you. Two swift horses are there, and my husband, who is a chief whence we came. If you slay him, you yourself by that will be a chief," she told him.

(20) "āha?," itwāw ōw uskinikiw.

(21) "ōmisi nik-ātāw," itwāw aw iskwāw.¹

(22) "niyā," itāw.

(23) ati-sipwāhtāw, ā-sāskisit, uwikimākanah āh-itāt, "niwimākan, wiyamanak ās ōkih mistah āh-miyusitsik," itāw.

(24) "mahtih," itwāw awah nāpāw, āh-nahapit aw iskwāw, āh-wā-wāpamāyit uwikimākanah.

(25) ōmisi itāyihitam awa nāpāw: "nikah-wāpamāwak ōkih," itāyihitam; "māskōts awa awiyah wāpamāw," itāyimāw uwikimākanah, tahkih āh-nanāta-wāpiyit; kātāpamātsih tapahtsiskwā-yiwah.

(26) kītahtawā kāh-pāhtahk āh-pā-pimuhtāyit ayisiyiniwah. ā-wih-pasikōt, uwikimākanah k-utihtinikut, ā-wih-utamihikut. āh-kwāskipayihut, āsay ka-wih-tsikahukut uskinikiwah. wīwah ōhi āh-ākuwāpināw. namuya kih-tsikahuk ōh ōskinikiwah. piyis nayawapiw aw iskwāw. aw ōskinikiw uskātihk pahkisiniyiwah ōh iskwāwah; kawiwāpiskāk. ākus āwa nāpāw kwāskwāpayihōw; wāskikaniyihk ākutah tah-tahkiskawāw; piyisk utinam utsikahikanisiyiw, āwōkō uhtsi āh-tsā-tsikahwāt. nipahāw; ustikwāniyiw manisamwāw.

(27) ākusi ākwah ōmis itāw: "niwikimākan, āh-pāyakut tsiy awah?"

(28) "āha?," itwāw awa yskwāw.

(29) "ākusi tsī māka pikuh āy-isihut?"

(30) "nama wiya," itwāw aw iskwāw, "masinasōw-atimwah āh-tāhtapit, sihkusiwayānasākay kih-kikasākāw; mīn ākutōwahk kih-kikitāsāw. mīkisiyiw utakōhp. mīnah atsusisah kih-pimiwitāw, mīnah tsāpihtsitsikanis."

(31) "tānisi māka āy-itāyihitaman kā-mitsiminiyan? āh-miywā-yimat tsī?" itāw uwikimākanah.

(32) "āha?," itwāw awāh iskwāw.

(33) "tānisi mākah ā-isi-wāpamat?"

(34) "mākwāts ōkih wiyamanak āh-wāpamakik, ākutah kā-takuhtāt. 'hāw, tāhtapi,' ntik, 'ka-kīwāhtahitin,' itwāw. 'namuya,' ntitāw, 'ōma kā-sakāsik ākutah ayāw niwikimākan,' nititāw, 'nīsu misatimwak ā-mīhkawikītsik, k-ōhtuhtāyāhk āh-ukimāwit awa niwikimākan. kimiyitin ta-nipahat; kik-ōkimāwin, nipahatsi,' ntitāw. 'āha?,' āh-isit, kā-pā-sāskisiyān," itwāw aw iskwāw.

(35) "kah," itwāw awa nāpāw; "ākusi māka uyahpis awa kitāhtapiwin," itwāw awa nāpāw; "tapasītān," itāw.

(36) ākusi uyahpitastimwāwak. āh-matāwisitsik, ākutah nīpawiyiwa aw uskinikiw kā-kih-tāhtapit; kahkiyaw utayōwinisah ākutah aspapiwinihk tahkupitāyiwah. utināw awa nāpāw, āh-kīwātsik,

¹ What she would say was not dictated.

(20) "Very well," said the youth.

(21) "Thus I shall speak to him," said the woman.

(22) "Go on," he told her.

(23) She went from there to the grove and said to her husband, "My husband, it seems that these are beautiful paints," she told him.

(24) "Let us see," said he; and the woman sat down while her husband examined it.

(25) Thus thought the man: "I shall look at these things," he thought; "Perhaps she has seen someone," he thought of his wife, for she kept looking out as though she sought some sight and, whenever he watched her, would lower her head.

(26) Suddenly he heard a man approaching. When he tried to get on his feet, his wife laid her hands on him and tried to distract his attention. When he jumped aside, the youth was about to strike him with his tomahawk. He threw his wife before him as a shield, and kept doing so. The youth could not strike him. At last the woman became tired. She fell against the young man's legs, knocking him over. At that the man jumped, stamping on the other's chest; at last he got hold of the other's hatchet, and kept striking him with it. He slew him; he took his scalp.

(27) Thereupon he spoke to her: "My wife, was this man alone?"

(28) "Yes," answered she.

(29) "Was this all the equipment he had?"

(30) "No," she said, "for he rode a brindled horse, and a weasel-skin coat he wore, and breeches of the like. Beaded was his blanket-robe. And arrows he bore and a lance."

(31) "And what was your thought, that you held me? Was it that you loved him?" he asked his wife.

(32) "Yes," she answered.

(33) "And how did you see him?"

(34) "While I was looking at these paints, to that place he came. 'Come, mount my horse,' he said to me; 'I will take you home with me,' he said. 'No,' I said to him, 'Over in yonder grove is my husband,' I told him; 'Two swift horses and my husband, who is a chief whence we came. I give him to you to slay; you will be a chief, if you slay him,' I said to him. When he said, 'Yes,' to me, I came back to this grove," said the woman.

(35) "So that is it!" said the man; "Well then, do you saddle this your mount," said he; "Let us flee from here," he said to her.

(36) Accordingly they saddled their horses. When they came to the trail, there stood the horse that youth had ridden; all his clothes were tied there to the saddle. The man took the horse,

äh-tapasitsik. awakôh kapä-kisik pimipayiwak, piyis äh-tipiskäyik. kapä-tipisk namuya wih-nipāwak; piyis wāpan. äku mina kapä-kisik pimipayiwak; piyis tipiskāw; kapä-tipisk pimipayiwak. kākāts äh-wāpaniyik, äkutah kapāsiwak. äh-nipātsik, äh-wāpaniyik, äkwah ä-waniskātsik, āsay ispi-kisikāyiw. äkwa äh-kiwātsik, äh-āpihtā-kisikāyik, āsay kisiwāk käh-wikitsik ayuwāpiwak. ōmah ōstikwāniyiw ä-wih-usihtāt.

(37) "äh, tipiskāki ka-takōhtānānaw, niwikimākan," itāw.

(38) "āha?," twāw aw iskwāw.

(39) äkutah wiw aw iskwāw na-nipāw. iyikuhk äh-kisihtāt ōmah käh-kih-manisahk wastakayiwa ōhi käh-nipahāt, "ä, niwikimākan, waniskā! äkwa nikisihtān; äkwah pit äkwah mitsisutān. kih-mitsisuyahkuh, kkiwānānaw," itāw.

(40) äkusi ä-kih-mitsisutsik, äkwah sipwāhtāwak. nōhtaw tipiskāw. itah käh-wikitsik, äh-nāh-nipāwiht takuhtāwak. umanātsimākanah wikiyihk äkutah sakahpitāw ōhih käh-pāsiwāt misatimwah. kahkiyaw utayōwinisiyiwa äkutah tahkupitam ōhi käh-nipahāt uskinikiwah. ustikwāniyiw tāpiskahāw ōhi misatimwah. äkwah wistāwah wikiyihk tsimatāw skwāhtāmihk tsāpihtsikanis; pahkih äkutah tahkupitam um ōstikwān. äkus isi kiwāwak, ä-kawisimutsik.

(41) äkwah kiksāpā awa kisāyiniw äh-wayawit, käh-wāpamāt ōhi misatimwah äh-pāsiwāyit unahāhkisima. äkus isi pihtukāw.

(42) "nōtukāsiw, waniskāh! āsa kitānisinaw käh-takuhtātsik," äkusi itāw.

(43) äkusi waniskāw awa nōtukāsiw. äh-paminawasut. äkusi wiw āwa kisāyiniw wayawiw; utinam ōh ayōwinisan, äh-pustayōwinisāt. äh-kisi-pustayōwinisāt, tāhtapiw ōhih käh-miyusiyit käh-pāsiwāyit unahāhkisimah, äh-at-sipwāhtāt.

(44) umis itwāw: "waniskāk! waniskāk! yiniwitik! wāpamik āsihuyān," itwāw, äh-wāsakāmāt ōmah ōtānaw.

(45) tāpwā tahtuh äh-pākumāt, äh-waniskāyit, äh-kitāpamikut, mistahā miywāsiniyiwa ayōwinisah äh-wāpahtamuht.

(46) "āsah unahāhkisima tākusiniyit," äkusi itāyih tamwak ayisi-yiniwak.

(47) äkusi kahkiyaw waniskāwak ayisiyiniwak, äh-miywāyih-tahkik äh-takusiniyit utōkimāmiwāwa. äkuyikuhk takuhtāw wikiwāhk ō kisāyiniw.

(48) umis itāw: "nitaw-āsim kitānisinaw," itāw.

(49) tāpwā nitaw-āsamāw ōw nōtukāsiw. äh-kih-mitsisutsik, umis itwāw ōw ukimāw: "wihtamaw kōhtāwiw ta-ntumāw ukimāwah," äkusi itwāw ō ōkimāw.

(50) tāpwā wihtamawāw ōhtāwiyah ta-ntumāyit ukimāwa. tāpwā ntumāw kahkiyaw.

(51) "ukimāwiw ninahāhkisim; kintumikuwāw," äkus itāw.

(52) tāpwā päh-pihtukāwak ukimāwak.

and they turned homeward in flight. They rode all that day, until nightfall, and all night they rode. Toward dawn they made camp. They slept and the next morning, when they arose, it was already broad daylight. Then they made for home, and at noon, close to the camp of their band, they halted, for he meant to prepare the scalp he had taken.

(37) "At nightfall we shall arrive, my wife," he said to her.

(38) "Yes," she answered.

(39) The woman dozed from time to time. When he had prepared the scalp he had cut from the one he had slain. "Now, Wife, get up! I have finished it; now let us first eat; when we have eaten we shall go home," he said to her.

(40) Accordingly, when they had eaten, they set out. Night overtook them. They arrived at the camp after their people had gone to sleep. At his father-in-law's lodge he tied up the horse he brought. To the lodge he tied all the clothes of the young man he had slain. He hung the scalp round the horse's neck. At his brother-in-law's lodge he set into the ground the lance; part of the scalp he tied to it. Then they went to their tent and went to bed.

(41) Then in the morning, when that old man went out of the lodge, he saw the horse which his son-in-law had brought. He went back into the tent.

(42) "Wife, get up! Our daughter and her husband have arrived," he told her.

(43) So the old woman got up and cooked. The old man went out; he took those clothes and put them on. When he had dressed, he mounted the handsome horse his son-in-law had brought, and set out.

(44) This he cried forth: "Arise! Arise, men! Behold me, how I am dressed," he cried, going round the village.

(45) And truly, as he awoke them with his calls, and they arose and looked at him, very handsome were the garments they beheld on him.

(46) "It is plain that his son-in-law has arrived," thought the people.

(47) So all the people arose, rejoicing that their chief had arrived. In due time the old man came to his house.

(48) "Go give food to our daughter," he told his wife.

(49) So the old woman went to give them food. When they had eaten, thus spoke that chief: "Tell your father to call the chiefs," he said.

(50) Accordingly she told her father to summon the chieftains. He summoned them all.

(51) "A chief is my son-in-law; he calls you," he said to them.

(52) One after another the chieftains entered.

(53) "ā, ta-pihtwāyāk kā-ntumitakuk. 'tans ātukā āh-isi-wāpah-tahk?' kitāyimināwāw ātukā," itāw.

(54) "āha?" itwāwak.

(55) ākwah ātsimōw um ōtā k-ātuhtāt k-āsi-wāpahtahk kākwaya, uwikimākanah k-ātikut, kāh-mitsiminikut ā-wih-nipahiht. kahkiyaw āwakō ātsimōw.

(56) kisiwāsiw awa kisāyiniw, utānisah āh-tōtamiyit.

(57) wayawīw awa kisāyiniw āh-tāpwāt, "ahahaw, uskinikitik, iskwātik, miyawātamuk; nīmihituk, āyimāts āh-pimāsisit ninahā-kisim," ākus itwāw.

(58) tāpwā mawatsihitōwak, ā-miyawātahkik, āh-nīmihitutsik.

(59) ākwah aw ōkimāw, "pā-kanawāpahkāk," itāwak.

(60) mituni wawāsiwak uwikimākanah, āh-kitāpamātsik, ā-nīmihituwit. kitahtawā aw ōkimāw uhtawakayiw uwikimānah kāh-mitsiminamuwāt. ma-mawimōw aw iskwāw.

(61) "kiyām api!" itwāw aw ōkimāw, āh-manisamwāt uhtawakayiw, kwāski mīnah.

(62) ākusi ākwah kīpipayiyiwa, ā-nāstōhkwākawiyit, āh-nipiyit. āhtsi pikuh miyawātam ō kisāyiniw, utānisah āh-nipahimiht. ākusi kīwāw aw ōkimāw; ay-apiw wikihk.

(63) ākwah āh-pōyutsik kāh-nīmihitutsik, āh-kīwāt awa kisāyiniw, wīkiwāhk āh-pihtukāt, utānisah pāyak kāyāpits umis itāw:

(64) "hā, ntānsis, pasikōh; ituhtā ninahāhkisim. kimis itah kā-kih-apit, ākutah nahapih," itāw.

(65) ākusi ituhtāw aw uskinikiskwāw. tāpwā nahapistawāw ōh ōkimāwa. mwāstas ituhtāw awa kisāyiniw. āh-pihtukāt, pōtih utānisah kīh-apiyiwah.

(66) "hāw, ntānis, kitimākāyim ninahāhkisim. ākwah kiya mīna, kīspin namuya kikitimākāyimāw ninahāhkisim, kīst ākusi kawāpahtān, anuhts kā-kīsikāk k-āsi-wāpahtahk kimis, ākāh āh-kitimākāyimāt unāpāmah. kiwāpamāw āh-nipahiht kimis. kiti-mākāyimatsi ninahāhkisim, kīstah ka-kitimākāyimik," itāw awa kisāyiniw utānisah.

(67) ākusi.

13. THE MAGIC HORSE.

sākāwāw.

(1) pāyak ātsimōw kisāyiniw; uskahutsās isiyihkāsōw.

(2) kitahtawā asiniy-kā-mihkusit isiyihkāsōw; nama wīhkāts wāpahtam nōtinitōwin, usām ā-sākihikut uhtāwiyah aw ōskinikiw.

(3) kitahtawā kīkisāpā āh-pitsihk awah uskinikiw kā-kitimākāyimikut ōhtāwiyah āwakōw — kaskitāsiyiwah; masinasuyiwah; āyakunih utināw āh-tāhtapit utāmah, āh-mīhkawikiyit. pōti āh-

(53) "Now, that you may smoke I have called you. 'How has he fared?' no doubt you are asking yourselves about me in your thought," he said to them.

(54) "Yes," they answered.

(55) Then he told them how he had fared in the place to which he had gone, what his wife had said to him, and how she had held him when he was to be slain. He told all.

(56) The old man was angry at what his daughter had done.

(57) The old man went out of the lodge and called, "Hear, youths, women; rejoice; dance, for my son-in-law has lived through great danger," he called.

(58) Accordingly they gathered and rejoiced and danced.

(59) Then that chief, "Come and look on," they were told.

(60) Highly arrayed were he and his wife, as they watched the others dance. Suddenly that chief seized his wife by one ear. She began to cry.

(61) "Hold still!" said the chief, and cut off her one ear and then the other.

(62) Then she sank to the earth, bleeding to death. Nevertheless the old man continued to rejoice, when his daughter had been killed. Then that chief went home; he sat in his lodge.

(63) When they ceased dancing, the old man went home, entered the tent, and to his other daughter spoke as follows:

(64) "Come, dear daughter, arise; go to my son-in-law. There where your elder sister used to sit, there take your seat," he said to her.

(65) Accordingly that young woman went there. She seated herself by that chief. Later the old man went there. When he entered, there sat his daughter.

(66) "Now, my daughter, deal lovingly with my son-in-law. For you too, if you do not take loving care of my son-in-law, you too shall fare even so as your elder sister has fared on this day, because she did not deal lovingly with her husband. You saw how your elder sister was slain. If you deal lovingly with my son-in-law, he will give loving care to you," the old man told his daughter.

(67) That is all.

13. THE MAGIC HORSE.

Adam Sakewew.

(1) A certain old man told this tale; Uskahutchas was his name.

(2) Once upon a time there was a man called Red-Stone; never had he seen fighting, for his father too much cherished this young man.

(3) Then, one morning when the camp was being moved, this young man whose father loved him so, — a black brindled horse, that was the one he took and mounted, a fleet horse. Then, when

ayōwāpihk, wāhyaw āy-is-ōsāhtsāyik, pāyak ayisiyiniwah ā-sākāwāyit āh-tāhtapiyit, kutakah mina āh-tāhtapiyit, āyāpits ōmis isi pimitsipayiyiwa.

(4) ākwah wawāyiwak kutakak upwāsīmōwak, ā-wih-nōtinikātsik. āy-usāmāyatiyit ayisiyiniwah kā-pā-nōtinikutsik, tāpwāh nōtinitōwak. kītahtawā wāpamāw aw ōskinikiw ōhtāwiyah kā-kitimākāyimikut; kitāpahkāw āh-nōtinitōwiht. kītahtawā kā-wāpamāt ōwitsāwākanah āh-mōskistāmiht, nāwu kā-nōtināyitsik āh-nāpāhkāsōwit, pikw itah āy-isi-mōskistsikāyit. āwakunih kisiwāhik uwitsāwākanah. wāpastimwah tāhtapiyiwah pikw itah āh-nipahikutsik.

(5) ākuyikuhk utināw utāmah. tāhtapiw ākuyikuhk ā-wih-nōtinikāt; tsāpihtsikanis tahkunam ākwah mōhkumān, nipākih-kumān. pikw itah ātāyihthahkih mōskistawāw; nipahāw ayisiyiniwah, nāwu āh-nipahāt. tsāpihtsikanis uhtsi āh-tahkamāt awah ākā wihkāts kā-nōtinikāt uskinikiw.

(6) ākwah ōhi kā-kwatakihikutsik wāpastimwah kā-tāhtapiyit. “kīspin nāpāhkāsōw, pā-mōskistawitsih, wīsta nika-pā-mōskistāk. kīspin nāpāhkāsutsih wīsta ta-pakitsiw. ākutah nka-nipahāw: nka-tahkamāw um ōhtsih mōhkumān.” itāyihitam.

(7) mōskistātōwak. kisiwāk āh-ihāt wih-pāhpihik. wīsta pāhpihāw; pakitsiw. wīstah pakitsiyiwah. mustuhtāwak āh-nātītutsik. nāhah wāpastimwah kā-tāhtapit pakamākan tahkunam. utihtitōwak. nāhah uskinikiw utināw ōhih iyahtsiyiniwah; uspituniyihk mitsimināw; uhpīnamwāw ōmis isi. wih-pāhpihik. “ākwah nka-nipahāw,” āh-itāyihthahk, tahkamāw iyahtsiyiniwah. tāpiskōts asiniyah āh-tahkamāt, namuya pikwāhwāw. kīhtwām āh-tahkamāt, wih-pāhpihik.

(8) kīhtwām umis ā-tōtahk. wāstinamāk, umis ā-tōtākut. “ākā wiyah,” āh-itikut; itwāhamāk. “tsāpihtsitsikanis utin ōmah,” āh-itikut.

(9) tāpwā utinam. utāmah itwāhamāk; utināw utāmah. sipwāhtahik āh-utinikut. “māskōts ā-wih-nipahitsik,” itāyihitam. namuya māka nipahāw. namuya nipahāw; kīwāhtahāw, āh-kīwāhtahikut ayahtsiyiniwah. “mistah ōkimāwiw,” āh-itāyimikut āwak ōhtsi k-ōh-utiniht; namuya nipahāw.

(10) pāyak pipun ntaw-āyāw ayahtsiyinihāhk. āwakuni kā-wāpiskisiyit misatimwah miyāw.

(11) “āwak ōhtsi awa wāpastim tiyāhtapiyāni, niyōtinituhki. namuya nipikwahukawin; ākāya kustah ta-nipahikawiyin. kimi-yitin awa nitām. manitōwiw; nama kākway kika-nipahikun. kīwāh.”

(12) kīwāw, ōhtāwiyah ā-ntawāpamāt. pōtih mawihkātāw. āh-wāpamāt ōhtāwiyah, atamināyiwah āh-pimātisit.

(13) ākusi kahkiyaw. namuya kayās; māskōts nōhtawiy uhtāwiyah āh-uskinikiyit, ākuspi māskōts.

the band halted, there from behind a distant ridge came a Blackfoot, mounted, and then another rider, and made across the country.

(4) Then these others, the Assiniboine, made ready to fight. Very many were the people who were coming to fight against them; and they fought. Presently the young man whose father loved him, looked upon them; he watched his people fighting. Soon he saw his comrades being attacked, four of them fighting a brave who attacked here, there, and everywhere. The plight of his companions angered him. A white horse he rode who was slaying them.

(5) Then he took his horse. He mounted to join in the fight; he held a lance and a knife, a broad knife. He attacked the others here and there, as the thought struck him; he killed men, four of them, piercing them with his lance, that youth who had never fought.

(6) As to the rider of the white horse who was so sorely besetting them, "If he is brave, when I come to attack him, he too will come to attack me. If he is brave, he will dismount. Then I shall kill him; I shall stab him with this knife," he thought.

(7) They attacked each other. When he got near, the other smiled at him. He laughed at the other; he dismounted. The other also dismounted. They went for each other on foot. The rider of the white horse held a tomahawk. They came together. The youth seized hold of the Blackfoot; he held him by the arm and lifted it like this. The other smiled at him. "Now I shall kill him," he thought, and stabbed the Blackfoot. Like stone was the other, as he stabbed at him, and he did not pierce him. When he stabbed at him again, the other smiled at him.

(8) When he did like this again, the other waved his hand at him, doing like this, telling him, "Do not!" He gestured to him, telling him, "Take this lance."

(9) He took it. The other pointed at the young man's horse; he took his horse. They went from there, the other taking him along. "I suppose it is that they are going to kill me," he thought. But he was not killed; he was taken back; the Blackfoot took him home with them. Because they thought of him, "He is a great chief," was why he was taken; he was not killed.

(10) One winter he was away in the Blackfoot's country. He was given that white horse.

(11) "It is through this white horse, whenever I ride it in battle, that I am not wounded; do not fear that you will be slain. I give you this my horse. It is of a magic nature; by nothing at all will you be slain. Go home."

(12) He returned home and went to see his father. He saw that he was being mourned. When he saw his father, greatly did his father rejoice that the youth was alive.

(13) That is all. It is not old; I suppose when my father's father was a young man, that, I suppose, is when it happened.

14. THE STORY OF CHERRY-TREE.

sākāwāw.

(1) kītahtawā mihtsāt mīkiwāhpah; mihtsātinwah āh-wīhkwästā-kih, pāyak upwāsīmōw¹ āh-ukimāwit. kutak minah ukimāwiw uskinikiw ōmah ōtānaw; āwakō an iskwāw āh-miyusit. ākwah awa kutak ukimāw umisi isiyīhkāsōw: takwahiminānāhtik². ākwah awa ukimāw ukusisah pāyakuyiwa; mistahi sākīhāw, usām āh-miyusiyit ukusisah. ākwah awa uskinikiw wīstsāsah wītsāwāw, tahkih āh-nōtsihiskwāwāyit. awa iskwāw kā-miyusit utsāhkusah āwakuni tahkih ā-wītsāwāt.

(2) "pakāhham, nīstsās, kīkah-nōtsīhkawāw awa kā-miyusit iskwāw. kīstah kimiyusin," itāw.

(3) "namuya, nīstās; usām ukimāwiwiwa unāpāma; nikustimāw awa, ā-nāpāhkāsuyit; usām niya nama wīhkāts niwāpahtān nōtini-tōwin, āyak ōhtsi," itāw wīstsāsa.

(4) kīhkihikimik; piyisk tāpwāhtawāw, mistan āh-miyuhut awa ukimāw ukusisah. kītahtawā āh-kwāpikāt aw iskwāw kā-miyusit, ituhtāwak ōki uskinikiwak, pāyak ukimāw ukusisah, pāyak utihkwatimah, āh-ituhtātsik ōhi kā-kwāpikāyit ōhi iskwāwa kā-miyusiyit.

(5) ākwah awa umis itwāw: "hāy, takwahiminānāhtik, namuya ōtah āh-kapātāskwāhk, itah kā-pā-ituhtāyin! namuya ōtah ayāw mikiwāhp, ākā k-āsi-pakisāpiyin, iskwāwak usikākwaniwāwa pisisik ā-wīh-kakwāh-wāpahtaman. nama wīhkāts kintupayin; ahpōh nnāpām pāyakwāw itāh āh-ituhtāt nama wīhkāts kiwāpahtān. tāpwā nama kināpāwisin!" itāw.

(6) ākwah aw uskinikiw mātōw; uskīsikuhk nipiy uhtsikawiw, ā-nāpāwisit.

(7) kītahtawā ōmisiy itik wīstsāsah: "nīstsās, ākāya nāpāwisi. miywāsinwa kitayōwinisah; miyusiw kitām. kikitimākāyimik kōhtāwi; minah kiwāhkumākanak kahkiyaw kisākihikuk, usām āh-miyusiyin," itāw wīstsāsah.

(8) nama nāntaw itik, usām ā-nāpāwisit. ākwah kiwāw. pimisin wikiwāhk. āh-pāhtahk awa kisāyiniw ukusisah āh-itimiht, utinam ayōwinisah.

(9) "hāw, nkusis, pustayōwinisāh; ākā nāpāwisi; ākā wiya nāntaw tōtāsōh. māyātan āwakō. usām nama wīhkāts kisīhkimitin nāntaw kit-ātuhtāyin; usām kisākihiti. ā-kitimākisitsik ayīsiyiniwak kā-ntupayitsik, ā-wīh-kakwā-kimutitsik misatimwah; mākā kiya miyusiw kitām; mīhkawikiw. kīstah kimiyusin; namuya kikitimākisin," itāw ukusisah.

(10) nama nāntaw itwāw aw uskinikiw, usām āh-nāpāwisit. āh-

¹ Although the record has often this form, my feeling is for *upwāsīmōw* with long *i* as normal.

² Below, this is the name not of the chief, but of his son.

14. THE STORY OF CHERRY-TREE.

Adam Sakewew.

(1) Once upon a time there were many tents; many tents stood in a circle, and a certain Assiniboiné was the chieftain. There was also another chief in that village, a young man; he had a handsome wife. And that other chief's name was Cherry-Tree. This chief had one son; he loved him very much, because his son was so handsome. Now, this youth went about with his cousin, who was always courting women. And that handsome woman always went about with her husband's sister.

(2) "Surely, my cousin, you ought to court this handsome woman. You too are handsome," he said to him.

(3) "No, Cousin; too great a chief is her husband; I respect him as a brave warrior; as for me, never have I seen fighting, that is why," he told his cousin.

(4) The other kept urging him; at last he listened to him and put on his finest clothes, that chief's son. Presently to where that handsome woman was drawing water went those young men, one the chief's son, the other his sister's son; they went to where the handsome woman was drawing water.

(5) Then she spoke thus: "Hey, Cherry-Tree, it is not here that food is being served, seeing that you have come here! Here is no tent, for you to be staring every moment, trying to see the women's calves. Never have you gone on the war-path; not once even have you been to see where my husband goes. Truly you have no shame!" she told him.

(6) Then that youth wept; the water ran from his eyes for very shame.

(7) Presently his cousin said to him, "Cousin, do not be ashamed. You have fine clothes; you have a handsome horse. Your father cares lovingly for you; and all your relatives love you, because you are so handsome," he told his young cousin.

(8) The other answered him not at all, because he was too much humiliated. Then he went home. He lay in the tent. When the old man heard what has been said to his son, he took some garments.

(9) "Here, my son, dress yourself; do not be shamed; do nothing foolish to yourself. This is no way to be. I never bid you go to the scenes I need not name; I love you too much. Poor men are they who go on the war-path, for they hope to steal horses; but you, your horse is handsome; he is fleet of foot. And you yourself are handsome; you are not poor," he told his son.

(10) The youth did not answer, for he was too deeply shamed. The next morning, as the men of that village were about to go out

wāpaniyik, āh-māh-mātsiwiht, kītahtawā kīksāpā kā-pāhtahk, “iyahtsiyiniwak ōtah sāsāmōwak kisiwāk mihtsāt!” itwāwān.

(11) pāhtam. ākwah kāsiskutātōwak ayīsiyiniwak, ā-wīh-kakwāh-nipahātsik ayahtsiyiniwah ōki upwāsīmuwak. ākwah awah ukimāw wawāyīw; sipwāpayiw.

(12) “kanawāyimihk awa kikusisinaw, utāma.—ākā wiya nāntaw ituhtā, nkusis. kiwāyōtisīn; kahkiyaw ōhih kākwaykā-miywāsikih kiya kitāyān,” itāw ukusisah.

(13) “āha?,” itik ukusisah.

(14) aspin sipwāhtāw, āh-ntawāpahkāt itah ka-nōtinituwiht. piyisk aw uskinikiw wayawīw. pustayōwinisāw, sihkusiwayān, sihkusiwayānināsākay; ākwah mitāsah, sihkusiwayāninātāsah pustitāsāw; ākwah misiwā āh-pīmikitāyikih maskisinah utinam; pustaskisināw. ākwah pīhtatwānah utināw; wayawīw; utāmah wiyahpitāw; sipihkwāpuwāyān ākutōwahk utakuhipiw awa uskinikiw kā-miyusit, kā-ukimāwiyit ōhtāwiya. ākwah utāmah wiyahpitāw; kaskitāsiyiwa. tāhtapiw; sipwāpayiw, āh-iyihpahtāyit ōh ōtāma.

(15) ayīsiyiniwah iskwāwah wāpamāw; wiyāpamātsi uwāhkumākanah, “hāy, pāyahtik, uma itāh k-ātuhtāyin āh-āyimahk!” itik ōwāhkumākanah.

(16) kītahtawā kā-wāpamāt āwakunih iskwāyānihk āh-ayāyit ōhih kā-kīh-kīhkāmikut iskwāwah. wīmāskawāw; nāntaw nkutwāsiyiwah iskwāwa.

(17) “hāy, kiwanisinin, takwahiminānāhtik! itāh k-ātuhtāyin namuya kākway kakīh-wāpahtān iskwāwak usikākwaniwāwa!” āsay mīna ākus itik.

(18) “hāy, tāpwā māmāskāts kititāw!” itik wīts-iskwāwah aw iskwāw kā-miyusit.

(19) mihkwākin kikasākāw; mihkwāpuwāyān akwanahōw aw iskwāw, awa k-ātwāt. nama nāntaw itwāw awa uskinikiw kā-miyusit, ā-kisipiskawāt iskwāwah. ākwah sōhkih pimipayiyiwah. nāpāwah pisisik wāpamāw.

(20) ākwah wiyāpamātsi uwāhkumākanah, “pāyahtik, takwahiminānāhtik! iyinisi!” itik uwāhkumākana utōtāma.

(21) nama nāntaw itāw. kītahtawā kā-pāhtahk āh-ma-matwāwiyik. wāpahtam ā-sakāyik; āwaku wāsakām ayāwak upwāsīmōwak; ākwah iyahtsiyiniwak sakāhk ayāwak, mānisk āh-ayātsik, āh-usihtātsik. āsay ātiht pahkwāyawāwak upwāsīmuwak; ayisk kāsōwak ayahtsiyiniwak. ākwah awa kisāyiniw pātsāpamāw ukusisah, āh-pāpayiyit. nakiskawāw; utihtāw ukusisah.

(22) “āstam, nikusis!” itāw.

(23) ākwah ākawāyihk ituhtahāw.

(24) “hāw, nikusis, nihtakusi,” itāw.

(25) apiw ākutah awa uskinikiw.

(26) “nkusis, pātāh kipāskisikan mīnah kipīhtatwān.”

on the hunt, early he heard the cry, "Blackfoot are coming out of the woods close by, in great number!"

(11) He heard it. Then the people went forth to the attack, for those Assiniboine meant to kill the Blackfoot. That chieftain, too, made ready for the fight; away he rode.

(12) "Take care of this son of ours, and of his horse. — Do not go to any place, my son. You are wealthy; all things that are good, you have them," he told his son.

(13) "Yes," his son answered him.

(14) Off he went, to see where his people were fighting. At last that youth went out of the tent. He dressed, he put on a weasel-skin, a weasel-skin jacket; and breeches, weasel-skin breeches he put on his legs; he took moccasins that were all covered with quillwork; he put on these moccasins. And he took an ammunition-bag; he went out of doors; he saddled his horse; a blue blanket he had for his robe, that handsome youth whose father was a chieftain. Then he saddled his horse; it was a black horse. He mounted; he rode away at a trot.

(15) He saw men and women; when he saw his relatives, "Hey, go slow; there is danger where you are going!" his relatives said to him.

(16) Presently, at the very end of the town, there he saw that woman who had taunted him. He circled round to avoid her; there were half a dozen women.

(17) "Hey, you have lost your way, Cherry-Tree! Where you are going you cannot see any women's calves!" she said to him again.

(18) "Why, strangely are you speaking to him!" the other women said to the handsome one.

(19) She wore a jacket of red cloth; a red blanket she had for her robe, that woman, the one who had spoken so. Not a word said the youth, but went past those women. He rode on at a good pace. He saw men all along the way.

(20) Whenever he saw any of his relatives, "Go slow, Cherry-Tree! Be careful!" said his relatives, his kinsmen to him.

(21) He said nothing to them. Presently he heard the sound of firing. He saw a wooded place; all round it were the Assiniboine; and the Blackfoot were in the wood, where they had made an earthwork. Already some of the Assiniboine had been wounded by bullets; for the Blackfoot were fighting from shelter. Then that old man saw his son riding toward where he was. He went to meet him; he went up to his son.

(22) "Come here, my son!" he said to him.

(23) Then he led him to a sheltered place.

(24) "Now, my son, dismount!" he told him.

(25) The youth sat down there.

(26) "My son, give me your gun and your ammunition sack."

(27) kătsikunam. apiyiwa. păskisikan sipwăhtatāw. haw, wăpamăw uskinikiwa, tsikahikan-pakamăkan âh-ayăyit.

(28) "ômah păskisikan! hăw, uskinikiw, ôma miskuts âpatsihtăh. awihin uma kitsikahikanis," ităw; "namuya â-năsuwăyimităn, kă-ntăhtămităn umah kitsikahikan; 'măskôts kisiwăk usăpahkătsih,' âh-ităyihitamăn, 'nikusis.' "

(29) "ăha?; utinah; âpatsihtăh," itik ôh uskinikiwa.

(30) âkwah ukusisa utihtăw.

(31) "hăw, nkusis, kătayôwinisăh!"

(32) kătayôwinisăw. ôhih kă-miywăsinikiyih utayôwinisăh kătsikunam kahkiyaw âwakuni, âh-musăskatăt aw uskinikiw. âkwah ôhtăwiyah wăpatuniskinih misiwă wiyawihk, uhkwăkanihk; wăstakayah âpahamiyiwa uhtăwiyah, uspiskwanihk âh-astăyit.

(33) "hăw, nkusis, ôma kă-năyăskwăyăk, âkutah kakwă-utihtah â-tăh-tapasihk, kinwăs ka-pimătisihk, namuya păyahtik âh-pimuh-tăhk. ômisi kik-ăspayihun; năntaw kăkway wăpahtamanih, păyak um uhts kika-tsikahăn ayăsiyiniw-mistikwăn; âkwah kih-tôtaman, kik-ôtinăn tahtu kăkway âh-ayăt. kika-pă-kiwăn; ôtah ka-păh-ituhtăn. hăw, nkusis, nya!" ităw.

(34) âkwah awa muskistam uma sakăw. kăkăts â-săskisit, kă-păskiswăt¹, aspin â-săskisit. kăhtatwă kă-pă-matăwisipahtăt; păskisikan pă-tahkunam. âkwah ayôwinisăh âkwah ôma misiwă ustikwăn. âsay misiwă mihkuh wiyăhk ayăyiw. âkwah ôhtăwiyah utihtăw.

(35) ômis itik: "nkusis, apih!" itik.

(36) sipwăhtăw awa kisăyiniw.

(37) "hăw, upwăsımôwitik, kiwăpamăwăw âh-tôtahk nkusis. âkusi mistahi tôtam."

(38) âsay âkwah kutak uskinikiw tsăpihtsikanis âh-tahkunahk uskinikiw, "awihin ôma; ôhi mîskuts atsusisăh nîmaskwă. namuya âh-năsuwăyimităn; măka 'măskôts kisiwăk usăpahkătsih nikusis,' âh-ităyihitamăn, k-ôh-ntăhtămităn," ităw.

(39) âkusi ntawi-miyăw ukusisăh.

(40) âkusi, "hăw, nkusis, tahtu-kîsikăw wiyăs kă-wăpahtamăk, măka wiy ôma nôtinituwini namuya tahtu-kîsikăw. kisiwăk kakwă-utihtah itah kă-wikitsik. ôma âpatsihtăh / tsăpihtsikanis," ităw ukusisăh; "âh-tăh-tapasihk, kinwăs kă-pimătisihk, măka kawitsătin," ităw ukusisăh.

(41) âkwah tsikahikan tahkunam pakamăkan awa kisăyiniw ukimăw. âkwah nîkănuhtăw awa uskinikiw, năway uhtăwiya. namuya wî-nakîwak.

(42) "môskîstamăhkuk!" itwăwak ôki upwăsımuwak.

(43) âkusi âw-utihtahkik uma mănisk, kunta papătikupayihuwak ôki iyahtsiyiniwak. tăh-tahkamăw; âkus îsi kahkiyaw măstsihimă-

¹ I have translated as though it were *kă-păskisuht*, for I do not understand the form in the text: "he shot (with gun) at the other(s)."

(27) He undid them. The son sat there. He carried the gun away. He saw a young man who had a tomahawk.

(28) "Here is a gun! Now, young man, use it in return. Lend me this tomahawk of yours," he said to him; "Not because I think you laggard, am I borrowing this tomahawk of yours; but because I am thinking, 'Perhaps my son will come to close quarters.'"

(29) "Very well; take it; use it," the young man answered him.

(30) Then he went to his son.

(31) "Now, my son, take off your clothes!"

(32) He took off his clothes. The youth took off all those fine clothes of his, until he was naked. Then his father painted him white all over his body and on his face; his father undid his hair for him and placed it at his back.

(33) "Now, my son, try to reach that point of the woods, where men dodge and flee that life may be the longer, where walking is not slow. Thus you will do; when you see that which I need not name, with this sole weapon you will cut a human head; and when you have done this, you will take as many things as he has. You will come back here; to this place you will come. Now, my son, be off!" he bade him.

(34) Then he attacked the wood. When he had almost disappeared among the trees, he was fired at, and then he went out of sight. After a time, there he came, running into the open; he held a gun as he came, and clothes, and an entire head. Blood was all over his body. Then he went to where his father was.

(35) The latter said to him, "My son, sit down!"

(36) The old man went away.

(37) "Now, Assiniboine men, you see what my son has done. So now he has done nobly."

(38) Then to another young man, who was holding a spear, "Lend me this; use these arrows instead as your weapon. Not that I think you laggard, but because I think, 'No doubt my son will come to close quarters,' is why I ask the loan of you," he told him.

(39) Thereupon he went and gave it to his son.

(40) Then, "Now, my son, you folk see meat every day, but not every day this fighting. Try to get near the place where they are dwelling. Use this spear," he told his son; "where men dodge and flee that life may be the longer, — but I shall go with you," he told his son.

(41) Then that old man, the chief, took in his hand a tomahawk. In front walked the youth; behind, his father. They had it not in mind to halt.

(42) "Attack their stronghold!" cried the Assiniboine.

(43) And then, when they reached the earthwork, the Blackfoot merely threw themselves down and crouched. He stabbed one after

wa. äkwah kiwāwak. nīkānuhtāw; utāmah kaskitāwastimwa: wāpuwayān paskitastāyiw.

(44) äkwah kiwāpayiw awa uskinikiw wīwah kā-miyusiyit.

(45) "ntawih-nakiskaw. ayis iyikuhk ntātiskāk ayisiyiniw. tā-piskōts iskwāw niya," itāw uwikimākanah.

(46) "äha?", itik.

(47) äkwah nakiskawāw ōhi uskinikiwah kā-kīh-nāh-nāpāwimāt; utsāmāw itah ā-nakiskawāt. äkwah awa uskinikiw miyāw utāmah ōhi kā-mihkawikiyit ōma kiki mikis-akuhp; äkwah iyiniwistikwān miyāw ōh iskwāwa aw ōskinikiw kā-miyusit. äh-tipiskāyik. päntumāw äkutah ōhi kā-kīh-nāh-nāpāwimikut.

(48) äh-pihtukāt. "hā, nisīm, äkutah anuhts apih."

(49) an itah k-āpit iskwāw, äkutah apiw aw ōskinikiw.

(50) "haw, nisīm, kimiyyitin āyakw āna. ōtah pihtāyisk kika-wikin. ka-pamihitināwāw; nika-kīsītāpun," itāw.

(51) äkusi tōtam; pamihāw. äkwah tāpiskōts miyusiwak ōki ayisiyiniwak. äkwah nāpātwāwī, wiyāpaniyiki, kīsītāpōw awa kutak kā-mākit wīwah. nitsawāts ā-kiskāyimih, kutakah miyāw iskwāwah. nīsukamikisiwak pihtāyis utsiwāmah ukusāka. äkwah awa uskinikiw kā-miyusit namuya pisikwātisiw; kiyām nipāwak pāyak askiy. äkwah äh-äkwā-nīpiniyik, kitahtawā kā-mātut aw iskwāw, äkā äh-uwitsimusihk, ātah äh-wihpāmāt ōhi kā-miyusiyit uskinikiwa; mākā kiyāmāwisiw; nāpāwisiw, ā-kīh-māh-māy-ītikut ōhi kā-wiwit. ntsawāts ustāsah ntumāw.

(52) "hāw, nstāsā, awa kīwa kiyaskuts kimiyyitin. usām wahkih-mātōw. niya, 'namuya äkutā kits-iskwāwak ayāwak,' ā-kīh-isit, namuya nits-iskwāw ta-kī-pisiskāyimak, ta-kīh-wīwiyān. aspin kā-miyiyin, namwāts nōh-ōwitsimusun. āwak ōhtsi namuya awāsisah ayāwāw. āwaku pisisik k-ōh-mātut."

(53) "äha?, nisīm, mākā äkā wiya sākwayimō; ōtah nīkihk äkutah wīkihāmōh; wīwih anah niwīkimākan. nam āskwa awāsisah ayāwāw āwaku mīna."

(54) "äha?", itāw.

(55) äkusi tāpwā awa kā-miyusit uskinikiw kutakah wīwiw ōhi kā-miyiht. kiyīpa awāsisah ayāwāwak.

(56) äkusi āwaku wiya ātsimuwīn; äkuyikuhk äy-iskw-ātsimustā-tān.

another; he left not one of them alive. Then they went back. He walked in front; his horse was a black horse; a blanket lay across its back.

(44) Then back rode also the youth whose wife was beautiful.

(45) "Go to meet him. For now a man has outdone me. Like a woman am I," he told his wife.

(46) "So be it," she answered him.

(47) Then she met that youth whom she had shamed by her speech; she kissed him where she met him. Then the youth gave her that swift horse of his, together with the beaded blanket; and a human head he gave to that woman, did that handsome youth. At nightfall he was sent for and invited to the tent of her who had put him to shame with words.

(48) When he entered, "Ah, my younger brother, do you now sit here."

(49) Even where that woman sat, there sat that youth.

(50) "Now, O my younger brother, I give you this person here. Here at the center of the village you shall live. I will care for your needs; I shall cook," he told him.

(51) He did even so; he cared for all his needs. And equally handsome were those men. And when they had slept, of a morning, that other would cook who had given away his wife. When it was known that he had done this, he was given another woman. They had their two tents in the center of the town, he and his brother, the husband of his wife. But that handsome youth was not forward; they slept there, and no more, for a year. Then, when summer came again, presently that woman wept, because there was no love-making, even though she slept in one tent with that handsome youth; but he kept his reserve; he still felt shame at the repeated evil words she had spoken to him, she who now was his wife. At last he called his elder brother.

(52) "Now, O my elder brother, this your wife I give back to you. She is too easily brought to tears. I, to whom she said, 'Not here are your fellow-women,' I cannot fancy my fellow-woman or have her to wife. From the time when you gave her to me, never have I made love to her. That is why she has no child. That is why she weeps all the time."

(53) "Very well, my brother, but do not withdraw your good will; stay here in my house; take this other wife of mine. This one too has as yet no child."

(54) "Very well," he answered him.

(55) So then the handsome youth took to wife this woman who now was given to him. Soon they had a child.

(56) So goes this story; now I have told it you to the end.

15. THE STORY OF SKIRT.

mimikwās.

(1) kayās päyak nāpāw iskwāwasākay isiyyihkāsōw ayahtsiyiniw. kitimākisiw. kitahtawā mistahi ispatināhk pa-pimisin. kitahtawā wāpamāw iskwāwah āh-wayawiyit, ā-kī-nīpahimiht unāpāmiyiwah, ā-kī-nīpahikuwit kāhkākiwatsāna. ākusi akāwātāw naha. ākusi wāpamāw āh-utinamiyit tsikahikan. wīwahuyiwa ukusisiyiwa. ākusi sipwāhtāw. tah uma k-āyāt, ākutāh uhtsi pāts-āstamuhtāw, wīkihk āh-uhtsi-sipwāhtāt an iskwāw. ākusi kāsōhtawāw anah kā-kitimākisiw ayahtsiyiniw. ākusi an iskwāw ispatināhk nanātwāpiw. ākusi āk āwiyah āh-wāpamāt, sipwāhtāw ākwah iskwāw ani. ākusi āh-awasāwāyit, sipwāpāhtāw nāpāw anah. ākusi āh-wāpamāt, kāsōhtawāw. ay-ati-wāpahtam apisīs ā-sakāsiyik; ākutah nahapiw iskwāw anah. ukusisah uhpimāy ākutah nahayāw, ukusisah. ākusi utinam tsikahikan; ākwah tsikaham asiskiy; ākwah wātihkāw. māna awa nāpāw piyisk kisiwāk utihtāw awa nāpāw. ākwah awah iskwāw pasikōw; nanātwāpiw; ākā kākway āh-wāpahtahk, kāwi nahapiw. kwayasitāw, kayās mahikhanisih¹ āh-mōnahwāt. utināw päyak; pah-pakamisimāw. ākusi minah kwayasitāw. ākusi awa nāpāw ispahtāw; āh-pā-wayawiyit, kawipayihōw, āh-kāsōhtawāt. mīna kāwi kwayasitāw. ākusi pasikōw awa nāpāw. wāpamāw, utah iskuh, utāh isi āh-kwayasitāyit, ustikwāniyihk isi.

(2) ākusi ākutah wīwiw ōh iskwāwah. ākusi aw iskwāw ōtāh, mitsimināw ōhi nāpāw. ākus isi wayawīw; ākusi utināw ukusisah; wīwahōw ukusisah aw iskwāw. ākwah awa nāpāw utinam utsakuhpis. ākwah kīwāhtahik. ā-sākāwāt, mikiwāhpihk nakīw awa nāpāw. uhtsipitik awa nāpāw.

(3) "āstam!" itāw iskwāw awah; "āsay kōnāpāmimitin."

(4) ākusi sipwāhtāw awa nāpāw. kīwāhtahik ākwah, pīhtiyisk āh-wikit aw iskwāw. ākus isi pīhtukahik wīkiyihk. ākusi nahapiwak ōhtapiwinihk awa nāpāw. miyik. utinamiyiwa nīpiy. kāsī-tsihtsānik; minah kāsīhkwānik. ākusi pasikōw aw iskwāw. ākusi wayawīw; paspikāpawiw wīkihk.

(5) "nākā!" itwāw iskwāw awa; ākusi, "astāw tsī, nākā, āh-kīsītāk wiyās?"

(6) "āha?"

(7) "pātāh!" itāw awa iskwāw.

(8) ākusi pīhtukāw aw iskwāw. ākusi awa nōtukāsiw utinam; ituhtatāw utānisah wīkiyihk. ākusi yōhtānam; utānisah miyāw.

¹ The translation given is literal; either the record is wrong, or the word has some derived meaning (name of an edible root ?)

15. THE STORY OF SKIRT.

Simon Mimikwas.

(1) Of old a certain Blackfoot was named Skirt. He was poor. Once upon a time he lay on a hilltop. Presently he saw a woman come out of her lodge, a certain woman whose husband had been killed; the Crow Indians had killed him. And so now this man took a fancy to her. He saw her take an axe. She was carrying her little son. So now he went from where he was. Toward the place where he was, the woman came, when she left her tent. So then the poor Blackfoot hid from her. Then that woman looked out in every direction from the hilltop. Then, when she saw no one, she went away. As soon as she was round a bend, that man started out on a run. When he got within sight of her, he hid from her. As they thus went along, he saw a small clump of trees; there the woman squatted down. She laid her little son down at one side. Then she took the axe; she chopped at the ground; she dug a pit. After a time the man had got quite close to her. Then the woman rose to her feet and looked about; when she saw nothing near, she squatted down again. She went into the pit, digging for old wolfings. She took one up; she flung it on the ground. Then she went into the pit again. At that, the man ran to where she was; when she came forth again, he threw himself flat on the earth, hiding from her. Again she entered the pit. At once the man rose to his feet. He saw that up to here, up to this point she was in the pit, up to her head.

(2) Then he took this woman for his wife. Thereupon the woman took hold of the man here, like this. Then she came forth from the pit; she took up her son; the woman carried her son. The man took his blanket-robe. Then she took him home with her. When he came to the town, the man stopped by a tent. She pulled him on.

(3) "This way!" that woman said to him; "You are my husband now."

(4) So the man went on. She took him to her lodge; in the center of the camp dwelt that woman. So she took him into her tent. Then they took their seats on the settee of the man of the house. She gave him that privilege. She took some water. She washed his hands and face. Then she arose. She went out; she stood in the doorway of her tent.

(5) "Mother!" she called; "Mother, is there any cooked meat?"

(6) "Yes!"

(7) "Bring it here!" said the woman.

(8) Then she came in again. The old woman took some; she went with it over to her daughter's tent. She opened the door-flap; she

wāpamāw nāpāwa āh-apiyit uhtapiwiniyihk utānisah. ākusi kīwāw awa nōtukāsiw; pihtukāw wikihk.

(9) wihtamawāw unāpāma: "kitānisinaw āh-witapimāt nāpāwa."

(10) "awīnihih?" itwāw kisāyiniw.

(11) ākusi awa nōtukāsiw, "āyakunih kā-kitimākisiyit nāpāwa."

(12) ākusi ākwah kisāyiniw awa āh-ukimāwit. pāyakuyiwa uku-sisah; ākwah ōhi k-ōtinamāsuyit nāpāwa, āyakunih utānisa. ākusi nīsu pikuh utawāsimisah awa kisāyiniw minah nōtukāsiw.

(13) ākusi nama wihkāts wayawīw awa kā-kitimākisit nāpāw; nāpāwisiw. kitahtawā, "āhtukātān!" itwāwān. kinwās āyakuḥ āh-wīwit. ākusi mistahi miyusiw awa nāpāw kā-wīwit. māka mistahi āh-kitimākisit. ākusi kīksāpā wayawīw. ākusi sipwāhtāw, kunt itā āh-ituhtāt. āh-usām āh-nāpāwisit, mistahi āh-kitimākisit.

(14) ākusi aw ōskinikiw umisah k-ōnāpāmiyit ayāw āh-miywāsiniyikih ayōwinisah; utāma minah mistahi miyusiwiwa. ākwah awa nāpāw uskinikiw utināw wistāwa¹ utāmiwiwa; wiyahpitāw aspapiwin uhtsi.

(15) wihtamawāw ukāwiya: "anihi k-āyāt nimis ayōwinisah ākusi ta-pātāw nimis. tāntāh aspin nistāw?"

(16) "aspin ōtā āh-kih-atimuhtāt." itwāw awa uskinikiskwāw.

(17) ākusi nāpāw awa uskinikiw utināw misatimwah; ōhi ayōwinisah tahkupitam, ākwah akuhp āh-mikisiwiwik. ākusi tāhtapiw; sakāpākipahāw ōhi kā-nayahtsikāyit, ākwah āh-ntunawāt wistāwah. aspin wiya āh-wawāyiwiht, ā-wih-pitsiwiht, āy-usāhtsāyik sākāwāw āwakō awa uskinikiw, kā-ntunawāt wistāwa. tāpwā miskawāw, itā āh-pmisiniyit. ākusi ākutah nīhtakusiw.

(18) ākusi wistāwah, "waniskāh, nistah!" itāw awa uskinikiw.

(19) ākusi ākwah waniskāw awa iskwāwasākay. ākusi utinamwāw utayōwinisiyiwa ōhi wistāwa; kutakah āh-miywāsiniyikih pusta-yōwinisahāw ōhi wistāwa. ākwah sīkahwāw ōhi. mitunih āh-kinwāyikih wāstakayiyiwah. kāh-kisi-sīkahwāt wistāwah, ākwah kāsīhkwānāw. ākwah ā-kīh-kāsīhkwānāt, ākwah tōmihkwānāw.

(20) ākusi, "nistāh, mistahi kisākihitn. ākā wiya ā-ntuhtawakik uskinikiwak, mihtsātawāw nntutamākawin, 'nimis awiya miywāyimātsi, t-ōnāpāmiw,' āh-kih-itāyihāmān. ākusi kimiywāyimik. ākā wiya nāpāwisi. ākusi ākwah sipwāhtātān. ākusi kit-āyāwat nistāw utāma, anah kā-kīh-nipahiht."

¹ I. e., of his sister's first husband.

gave it to her daughter. She saw the man sitting on her daughter's settee. Thereupon the old woman went back; she went into her lodge.

(9) She told her husband of it: "It is that our daughter is sitting by the side of a man."

(10) "Who is he?" the old man asked her.

(11) Then the old woman. "That poor man."

(12) Now, that old man, who was a chief, had one son; and she who had taken that man, she was his daughter. Only these two children had that old man and old woman.

(13) And now that poor man never went out of their tent; he was ashamed. Then at one time. "Let us move camp!" said his people. This was when he had been married for quite some time. Now, that man who had married the woman, was very good-looking, only that he was very poor. So now, early one morning, he went out of the tent. He went away, no matter where, for very shame at his great poverty.

(14) Now, that young man whose elder sister had taken that man for husband, had some fine clothes; his horse, too, was very handsome. Then that young man took his brother-in-law's horse and saddled it.

(15) He told his mother his plan: "Those garments which my elder sister is keeping, let her bring them here. But where has my brother-in-law gone?"

(16) "He has gone off and away in this direction," said the young woman.

(17) Thereupon the young man took the horse; he tied those garments to the saddle, and a blanket-robe with bead ornaments. Then he mounted; at a trot he led the horse that was carrying the things, as he looked for his brother-in-law. Just as his people were making ready to move camp, off went that youth, over the hill, to look for his brother-in-law. He found him where he lay on the ground. So there he dismounted.

(18) Then to his brother-in-law, "Get up, Brother-in-Law!" said that youth.

(19) So Skirt arose. Then he took his brother-in-law's garments; he put other, handsome ones, on his brother-in-law. Then he combed him, for very long was his hair. When he had combed his brother-in-law's hair, he washed his face for him. When he had washed his face, he painted his face for him.

(20) Then, "Brother-in-Law, I love you very much. I did not listen when time after time I was besought, for I thought, 'When my sister likes any one, then let her take a husband.' And so she liked you. Do not be ashamed. And now let us depart. You shall now have the horse of my brother-in-law, the one who was slain."

(21) äkusi pasikōwak. sipwähtāwak. mistahi miyusiw awa kaskitāwastim kā-tāhtapit awa kā-kitimākisit. tāpwā äh-pimuhtā-tsik awa uskinikiw, "tāpwā mistahi miyusiw nistāw!" itāyihitam awa uskinikiw. ōhih mitāsah mistahi mikisak kikamōwak, äkwah umatōwah mästakayah minah. miskutākay mistahi mikisiyiwa; äwakō kikasākāw awa kā-wiwit. äkwah nikikwayān äkutōwahk utastutiniw awa kā-wiwit. äkusi äh-utākusik, ä-sākāwātsik, āsay kisi-mānukāwān. atih-nihtatsiwāwak, äh-ati-nisitsik wistāwah.

(22) äkwah aw iskwāw, äh-pätisāpamāt unāpāma, "tāpwā miyusiw nināpām!" itāyihitam awa iskwāw.

(23) äkusi takuhtāwak wikiwāhk. äkwah nihtakusiw. äkusi aw iskwāw wayawiw.

(24) "pihtukā!" itāw ōhi unāpāma.

(25) äkusi pihtukāw awa nāpāw. äkwah aw iskwāw āpahwāw ōhi misatimwa. äkusi sakahpitāw. äkusi pihtukāw. nahapistawāw unāpāma. äkusi utinam, äh-asamāt, ta-mitsisuyit. äkwah äh-kisi-mitsisut, äh-tipiskāk, iyikuhk wayawiw. witsāwāw aw iskwāw unāpāma. kitahtawā pikw isi mätawākātāw awa uskinikiw, äh-uhtäyimiht, ukimāskwāwa äh-wiwit. nanātuhk māna itāw.

(26) "ākā wiyah pisiskāyihitah. mihtsātawāw pikw āwiyak nkīh-nōhtā-wikimik, mākā nama wiya äy-ōhtsi-nōhtā-unāpāmiyān. ākā wiya wihkāts nituhtah pikw isi äh-itikawiyin; äh-uhtäyimikawian, mihtsāt nāpāwak äh-kī-nōhtā-wikimitsik."

(27) kitahtawā pähtam, "ayak pītus-iyiniwak wāpamāwak."

(28) äkusi wistāwah, "ākā wiyah nānitaw t-ātuhtāw; nisākihāw nistāw."

(29) äkusi tāpwā nama wiya pakitinik wīwa. äkusi kutakak äh-kiskutātutsik, ōtah pämiipayitwāwi, "nam āskwa kikiskutātun. āsay mihtsāt kitōskinikimak¹," itik ōhi kā-pimipayiyit.

(30) äkwah ä-sikawiwihit, "mahtih nās nitām," itāw ōhi wīwah.

(31) "ākā wiya ta-sipwähtāw, kikih-itik nisimis," itik wīwa.

(32) "kiyām nās nitām," itāw wīwa.

(33) äkusi nātāw awa iskwāw ōhi kaskitāwastimwa. äkusi wiyah-pitāyiwa ōhi utāma; pihtukāyiwa wīwa. äkwah kätayōwinisāw; nayāstaw kikāsiyānāw awa nāpāw. usāw-asiskiy misiwā wiyawihk sinikuhtitāw, misiwā äy-usāwaskiwastāt äwakō. äkusi usikusah pätuhtāyiwa.

(34) "tānähki kih-uyahpitat ninahāhkisim utāma?"

(35) "wiyahpis, äy-isit awa," itāw ukāwiyah awa iskwāw.

¹ Apparently I missed the verb.

(21) Then they arose. They set out. Very handsome was the black horse which the poor man rode. As they went along, "Truly, very handsome is my brother-in-law!" thought that youth. On those leggings were many beads, and these things, scalps, as well. The coat was heavily beaded; he wore it, who had married the woman. And an otterskin he had as his hat, he who had married the woman. Then, in the afternoon, when they came in sight of the place, their people had already pitched camp. They came down the slope, the two brothers-in-law.

(22) Then that woman, when she saw her husband approaching, "Truly, handsome is my husband!" thought that woman.

(23) So they came to their tent. He dismounted. Then the woman came out of the tent.

(24) "Come in!" she said to her husband.

(25) The man went in. Then the woman unsaddled the horse. She tied it up. Then she came in. She sat down by her husband. She took food and gave him to eat. When he had eaten, at night-fall, she went out. Her husband went with her. Then at one time, in one way or another, people teased that young man, because they were jealous of his having married a chief's daughter. They would say this thing and that to him.

(26) "Pay no attention to it. Many times more than one of them wanted to marry me, and it was only that I did not want to marry them. Do you never listen when they say foolish things to you, for it is only that you are envied, because many men wanted to marry me."

(27) Then at one time he heard, "Some foreign folk have been seen."

(28) Then his brother-in-law said. "Let him not go, you know where; I love my brother-in-law and would keep him."

(29) Accordingly his wife did not let him go from her. So then, whenever the others went out to the attack, as they went past there, "Not yet have you gone to the attack. Already many of your men have gone," they who rode past said to him.

(30) Then when some of his people had lost their kin, "Suppose you fetch my horse," he bade his wife.

(31) "'Do not let him depart,' my brother said of you," his wife replied to him.

(32) "Just you fetch my horse," he told his wife.

(33) So then the woman went and got that black horse. Then she saddled his horse and came into the tent. Then he undressed; he kept on only his breech-clout. He rubbed ochre all over his body; he covered himself with yellow clay. Then his mother-in-law came hither.

(34) "Why have you saddled my son-in-law's horse?"

(35) "Because he bade me saddle it," the woman answered her mother.

(36) "kikiḥ-kitahamāk kisimis kitah-sipwāhtāt nnahāhkisim." itwāw awa nōtukāsiw.

(37) ākusi awa nāpāw wāstakayah tahtinam; ōtāh uspiskwanihk asahpitam; wīwah nānapātsihik; tōmihkwānik. tsāpihtsitsikanis āyak ōtinam. ākusi astutn. sihkusiwayān-astutn āyakō. āskanak kikamōwak astutinihk. āh-wayawit, utsāmik wīwah.

(38) "ntānis, ākā wiyah t-āyiwāhōw nnahāhkisim. mistahi sākīhik wistāwah mīna usisah." itāw awa nōtukāsiw.

(39) ākusi tāhtsipayihōw utāma. ākusi wāsakāmāw ōma ōtānaw.

(40) "anuhts kā-kisikāk kika-wihināwāw. pimātisiyānih, kanahihunāwāw, 'iskwāwasākay' t-ātwāyāk, pimātisiyānih," itwāw.

(41) ākusi sipwāpayiw. ā-sākāwāpayit, atimāpamāw ayīsiyiniwah. ākusi ātimātsi mān ākwah, "kikisiskutātūw!" itik nāpāwah. āyusāhtsāk atimāpamāw, ā-sākāwāpayiyit wistāwa ākwah usisa.

(42) āh-at-ātimāt usisah. "hāw. nnahāhkisim, kakwā-pimātisih!" itik umanātsimākanah.

(43) āh-atimāt wistāwah, "āh, nistah, mistahi kisākīhitn!" itik wistāwah.

(44) ākusi kitāpamāw: "hāh, nista. kisākīhitn nistah!" itāw wistāwa.

(45) ākus āti-miyāskawāw wistāwa.

(46) pāyak tahkih umisi nāway pāh-pimitsipayīwa; wāpastsimusah tāhtapiyīwa. mayaw āh-atimāt, pāskisuk. pāyak āh-atih-nakatiimt nihtsiyahkawāw tsāpihtsitsikanis uhtsi. ākusi ātimātsi atitahkamāw; piyisk kākā-mitātaht nipahāw. ākuyikuhk ākwah tapasiyīwa ōhi wāpastsimusah kā-tāhtapiyit. ākunih nawaswātāw. itah āh-atimāt pāskisuk; ōtah wanōwāhk kitihkahuk. ākus īsi nawatinamwāw tāmiyīwa.

(47) "nihtakusī!" itāw ōhi pītus-iyiniwa.

(48) ākusi nihtakusiya.

(49) "miyin kpāskisikan!" itāw.

(50) ākusi miyāw.

(51) "kimōhkumān miyin!" itāw.

(52) miyik.

(53) "mīna pīhtasinānāyāpiyah!"

(54) ākusi kahkiyaw miyik.

(55) "mīna kitastutin!" mīkwana āh-utastutiniyit.

(56) ākusi, "kitām miyin!" itāw.

(57) ākusi miyik.

(58) "hāw, awa tāhtapih," itāw, ōhi kaskitāwastimwah mīskuts āyakunih āh-miyāt; "mistahi mīhkawikiw; nam āwiyak kik-ātimik.

(36) "Your brother forbade you to let my son-in-law depart." said the old woman.

(37) Then the man undid his hair; he tied it in a knot at the back. His wife tended to him; she painted his face. A spear he took. Also a head-dress, a head-dress of weaselskin; horns were fastened on it. As he left the tent, his wife kissed him.

(38) "Daughter, do not let my son-in-law throw his life away. His brother-in-law and his father-in-law love him dearly." said the old woman to her.

(39) Then he leaped on his horse. Then he made the circuit of the town.

(40) "On this day you shall speak my name. If I live, you will be content to say 'Skirt,' if I live," he said.

(41) With that he rode away. As he rode over the hill, he saw the men going yon way. And so, as he overtook them, "You are going to the attack, are you?" the men would say to him. From a rise in the land he saw his brother-in-law and his father-in-law riding across a ridge.

(42) When he overtook his father-in-law, "Now, my son-in-law, try to preserve your life!" said his tabu-person to him.

(43) When he overtook his brother-in-law, "Oh, my brother-in-law, dearly do I love you!" his brother-in-law said to him.

(44) Thereupon he fixed his gaze on him: "Oh, my brother-in-law, I too love you!" he told his brother-in-law.

(45) With that he passed his brother-in-law and went on.

(46) One man always rode about in the rear of the rest; he was mounted on a little white horse. Just as he overtook this man, the latter shot at him. When one was left behind, he felled him with his spear. Then he would come up to him, and stab him; at last he had killed nine men. By this time the rider of the small white horse was fleeing. He pursued him. When he overtook him, the other shot at him; here on his cheek the other grazed him with a shot. Then he seized hold of the other's horse.

(47) "Dismount!" he told the stranger.

(48) So the other dismounted.

(49) "Give me your gun!" he said to him.

(50) So he gave it to him.

(51) "Give me your knife!" he told him.

(52) The other gave it to him.

(53) "And your ammunition-bag!"

(54) So the other gave him everything.

(55) "And your head-dress!" — for the other had a headgear of feathers.

(56) Then, "Give me your horse!" he told him.

(57) So the other gave it to him.

(58) "There, now mount this one," he told him, giving him the black horse in return; "It is very swift; no one will overtake you."

takusiniyani kitaskiwāhk, kitah-ātsimuwin; āyak uhtsi 'ptanāh pimātisit!' k-ōh-itāyimitān."

(59) ākusi tāhtapiw awa. āwaku awa miyāw utastutin, sihkusi-wayān-astutin awa ayahtsiyiniw, ākwah tsāpihtsitsikanis. awa kā-pmātisit kāhkākiwatsān isiyīhkāsōw. ākusi tapasiw.

(60) ākwah awa ayahtsiyiniw pāw-utihtik wistāwah. mistahi pakwātamiyiwa ōtah ā-miswākaniwit uhkwākanihk. ākusi kiwāwak. at-ōtināw kahkiyaw misatimwa awa kisāyiniw, unahāhkisima tahtuh kā-pā-nipahāyit, mīna utayōwinisiyiwa, mīna unimāskwākaniyiwa. ākusi ākwah kahkiyaw kiwāwak. ā-wih-takuhtātsik, wāhyaw nikān pimuhtāw awa iskwāwasākay, āwakō, āh-ati-sākā-wātsik. namuya kih-ākwāskiskawāw, usām mistah āh-tōtahk; āsay kaskihisōw āh-ukimāwit.

(61) ākus isi kahkiyaw ayahtsiyiniwak mistahi kustik, āh-wāpamiht, mistah āh-pāskisuht, ākusi ākā āh-pihkwahuht. āh-itāyih-tahkik kutakak ukimāwak, mistahi kustāwak. nama wihkāts pātamāsōw ta-mītsit, pikuh āh-pātamāht. ākwah wistāwah mistahi sākihik. ākusi ākwah mistahi ukimāwiw.

(62) ākusi āh-nipit, ukusisah kih-ukimāwiyiwa, āwakō anah kutak ohtāwiyah kā-nipiyit. kaskitāwi-sihkus isiyīhkāsōw.

(63) ākusi kahkiyaw.

16. ROCK-SCULPTURES.

kā-kisikāw-pihtukāw.

(1) āyakō sakahikan āh-misāk, nimitaw isi wikiwak upwāsīmōwak, ākutah āh-mihtsātitsik.

(2) kitahtawā pāyak awa nāpāw utsawāsimisah āhkusiyiwa. hātah āh-atuskāmut, āh-nanātawihimiht, āh-tipahikākāt utāmah mīna wikiwāw mīna utayōwinisiwāwa, tahkih mistah āhkusiyiwa. piyisk kahkiyaw māstinam utayānah; mīna pāskisikan mākiw, "pitanā pimātisit ntawāsimis!" āh-itāyihtah. māka namuya kih-miyw-āyāyiwa. piyisk nipi aw āwāsis. ākusi ākwah kitimākisiw awa nāpāw mīn āw iskwāw, pisisik āh-mātutsik, ā-mawihkātātsik utawāsimiswāwa, piyisk kinwāsk.

(3) kitahtawā kiksāpā āh-wāpahtahk ā-wih-wāpaniyik, sipwāhtāw awa nāpāw, "nikwatis nika-papā-ma-mātun," āy-itāyihtah. sipwāhtāw, mustuswayānisah āh-akwanahut, ā-mamāhkutsināt. nama kākway uskutākay; nama kākway utāsah; pikuh utāsiyānah, ākwah umaskisinah, ākwah utsāhpihtsisah, ākut ā-asiwatāyik ākutah mōhkumān āh-apisāsiniyik. ākus isi sipwāhtāw aw ōpwāsimōw, ā-sikāwit. wāhyawās āh-ayāt, atih-mātōw. ākwah āh-pa-pimuhtāt, ōma kā-misāk sakahikan ākutah sisunāh āh-pimi-ma-mātut, piyisk wāhyawās ayāw. namuya wāpahtam mikiwāhpah.

When you arrive in your people's country, that you may tell the tale; that is the reason why 'May he live!' is my thought concerning you."

(59) So he mounted. Then he gave him his head-dress, the head-dress of weaselskin, did that Blackfoot, and the spear. The one whose life was spared was called Crow. So then he fled.

(60) Then that Blackfoot's brother-in-law came up to him. This brother-in-law was very sorry that he had been wounded in the face. So then they went home. The old man, as he went along, took all the horses of as many as were the men his son-in-law had slain, and their garments, and their weapons. So then they all went home. When they had almost arrived, then far ahead went Skirt, as they came into view. No one was permitted to go ahead of him, on account of the great deeds he had done; he had now won the chieftainship.

(61) So then he was greatly respected by all the Blackfoot, when it was seen that he had been much shot at and not seriously wounded. When the other chiefs thought of that, they greatly respected him. Never did he need to fetch his food, for always others brought it to him. And his brother-in-law was very fond of him. And so he became a great chief.

(62) And then, when he died, his son became chief, the son of the other man who had died. Black-Weasel was his name.

(63) That is all.

16. ROCK-SCULPTURES.

Coming-Day.

(1) To the south of that great lake dwelt some Assiniboine, and they were many.

(2) Then at one time a certain man's child fell sick. Although he employed medicine-men to have the child doctored, and paid out his horse and his tent and his clothes, yet the child remained very sick. At last he had spent all his belongings; he gave also his gun, thinking, "Would that my child might live!" But they could not get the child well. Finally that child died. And so then that man and woman were poor, and they were always weeping, lamenting their child, for a long time.

(3) Then early one morning, when he saw that day was at hand, that man went off, thinking, "Off by myself somewhere I shall go about and weep." He went away, wrapping himself in a buffalo-hide, without his inner garments. He wore no coat; no leggings; he had only his breechclout and his moccasins, and his pouch, which contained a small knife. In this guise the Assiniboine set out, because he was in mourning. When he had gone a ways, he wept as he went on. And, as he walked along, weeping by the shore of that big lake, at last he had gone quite far. He could no longer see the tipis.

(4) äkwah põni-mātōw. äh-äy-ispatināyik äkutah äh-ituhtät. "äkutä ispatināhk nik-äy-äpin," äh-itäyihthah. pihtaw äy-astāhikut ayīsiyiniwah. äkwah ä-ntawāpamikut, "kiyām wāpamitwāwi ayah-tsiyiniwak, nika-nipahikuk, iyikuhk kā-mihtatak ntsawāsimis," äh-itäyihthah. äyakō ä-wih-at-āmatsiwāt, namuya mistah ä-ispatināyik, awas-itah kutak mistahi ispatināyiw, äkutah kā-wāpamāt. ōm itāh k-ōh-ayāt uhtsi, äh-at-āmatsiwāyit ayīsiyiniwah, wāpuwāyān ä-kikasākāyit, pāskisikan äh-tahkunamiyit, äh-ati-nīpawiyit māna, ä-nanāta-wāpiyit. äkwah wīstah ka-kitāpamāw. namuya wāpamik. piyisk kākāts ä-kīs-āmatsiwāyit, nahapiyiwa, äh-ati-pimitātsimuyit. äh-kīs-āmatsiwāyit, äkutah pimisiyiniwa, kā-wāpamāt itāpākan äh-ayītisinamiyit, ä-wih-kakwā-wāpamāyit awiyah, itāh kā-wīkitsik äkutä isi äy-is-itāpiyit. mākā namuya nōkwaniyiwa mikiwāhpah, awasāyihk äh-wikiwiht.

(5) piyisk kinwāsk kitāpamāw. kītahtawā kā-wāpamāt äh-tapāhtiskwāyiyit, namuy ä-nanāta-wāpiyit. "miyāmay äh-nipāt." itāyihtham, äkwah k-ātuhtät. itah kā-kīh-atih-āmatsiwāyit, äkutah at-ay-ituhtāw. "māskōts ayahtsiyiniw, āhpōh ātukā upwāsimōw." itāyihtham. itah kā-kīh-nahapiyit äy-ihtät. kā-wāpamāt äh-tapāhtiskwāsiniyit. namuya nisitawāyimāw. namuya wāpamāw ōhkwā-kaniyiw. äkwah pāyāhtik pimuhtāw, "māskōts pākupayitsih, nika-nipahik," ä-ytāyihthah. piyisk ksiwāk utihtāw. äh-kitāpamāt. kā-wāpamāt äh-kitōwāhkwāmiyit. piyisk utihtāw. äh-kitāpamāt, äkutah pāskisikan astāyiw äkwah itāpākan. äkwah äh-pakwahtāhu-yit wāpahtam, maskisinah ä-sākwasuyit. äh-kitāpamāt. utsihtsiyiwah ōmis isi äh-nipāyit, "äh-aspiskwāsimut utsihtsiyah," kā-wāpahtahk äh-kāh-kīskitsihtsäyit. "ayahtsiyiniw ātsik āwa!" itāyihtham.

(6) äh-nanāta-wāpit, kā-wāpamāt asiniyah. asāhtāw, äh-utināt asiniyah. äkwah äh-ituhtät itah kā-nīpawiyit, äh-nahikāpawistawāt, ustikwāniyihk äh-pakamahwāt asiniyah uhtsi, nipahāw. äkusi pāskisikan utinam, mīna itāpākan, uskutākayiw, umaskisiniyiwa. utāsiyiwa, mīna kaskitāw, mīna mōsw-asiniyah. äkusi kīwāw. äkā h-nisitawāyimāt, "māskōts āhpōh nāhiyaw nipistsi-nipahāw." äh-itāyihthah, äkā k-ōh-manisamwāt wāstakayiwā.

(7) äkusi kīwāw. kākāts āpihtā-kīsikāyiw; usām kinwāsk nōtsih-tāw, ōhi kā-wih-kakwā-nipahāt. äku-yikuhk kākāts äh-āpihtā-kīsikāyik, takuhtāw wīkiwāhk, äkwah äh-ātsimut ōma, k-āsi-wāpamāt ayīsiyiniwa, asiniyah uhtsi äh-pakamahwāt.

(8) "ninipahāw äh-mitsimihkwāmit. āwakuni ōhi kā-pātāyān utayānah. 'māskōts āhpōh nāhiyaw,' äh-itāyimak, äkā k-ōh-manisamwak ustikwān," itwāw.

(4) Then he ceased weeping, and went to where there were some hills, thinking, "There on a hilltop I shall sit." Now that he had come here, he began to be frightened by the thought of Blackfoot, who might come and see him, but he thought, "If the Blackfoot see me, let them kill me, so much do I grieve for my child." As he was on the way, climbing a smaller hill, there rose beyond it another very high one, and there he saw, from the place he had reached, a man climbing up, a man wearing a blanket-robe and holding a gun, who stood still every little ways to reconnoitre. Then he, in his turn, kept watching the other. The other did not see him. At last, when the other had nearly reached the top of his hill, he squatted down and went on, crawling. When he had reached the summit, there he lay, and he saw him turning a spy-glass this way and that, trying to get sight of someone, as he kept looking out in the direction where the Assiniboine were encamped. But the tipis were not visible, for they were camping behind a rise in the land.

(5) At last he had watched him a long time. Presently he saw him lower his head and no longer look about. "Doubtless he is sleeping," he thought, and started to walk in that direction. He kept walking along where the other had climbed to the hilltop. "Probably he is a Blackfoot, and yet for all I know, he may be an Assiniboine," he thought. When he came to where the other had squatted down, he could see him lying with lowered head. He could not tell who he was. He could not see his face. He walked carefully, thinking, "If by chance he should wake up, he would kill me." At last he got near to him. When he looked at him, he saw that he was sound asleep and snoring. At last he came right up to him. When he looked at him, there lay a gun and a spy-glass. And he saw that he had extra moccasins tied in his belt. When he looked at him, as he slept there with his hands like this, "He is resting his head on his hands," he thought, and then he saw that he had some fingers cut off. He concluded, "And so he is a Blackfoot."

(6) He looked about him and saw a stone. He walked back and took the stone. Then he went there where the other had stood, and took a good footing close to him, and hit him on the head with the stone, and killed him. Then he took the gun, the spy-glass, his coat, his moccasins, his leggings, and the powder and bullets. Then he went home. Because he did not know who the other was, and thought, "Perhaps I have by mistake slain a Cree," was why he did not cut off the other's scalp.

(7) So he went home. It was almost noon; he had been too long killing that man. When it was almost noon, he reached their camp, and then he told of how he had seen a man and killed him with a stone.

(8) "I killed him while he slept. These things which I am bringing are his possessions. Because I thought of him, 'Perhaps he is Cree,' is why I did not take his scalp," he said.

(9) ä-kiskinōhahk anim ispatināw, ispayiwak äh-tähtapitsik kutakak nāpāwak. äh-wāpamātsik, nisitawāyimāwak ayahtsiyiniwa. āwakunik manisamwāwak wāstakāyiwa, äh-kīwāhtatātsik. äh-takuhtātsik, ākuyikuhk ākwah miywāyihtamwak upwāsīmōwak, ākwah äh-nimihitutsik, äh-miyawātahkik ä-nipahātsik ayahtsiyiniwah.

(10) ākusi āyakō.

(11) kītahtawā ntawih-sipwāhtāwak, ākwah aw āyahtsiyiniw itah kā-pimisihk kā-nipahiht, kikwa¹ tähtahāwak. ākwah ōma itah kā-kā-pimisihk asiskiy äh-manisahkik, tāpiskōts ayisiyiniw äh-pimisihk ākusi äh-isi-manisahkik; ākwah aw ōpwāsīmōw itah k-ōh-wāpamāt ōh āyahtsiyiniwa, ākutah mīnah asiskiy äh-ati-manisahkik, tāpiskōts itah äh-pimuhtāt ayisiyiniw āy-isi-manisahkik asiskiy. itah mīnah äh-ati-nakīt māna, ākutah ä-manisahkik asiskiy, piyisk äh-utihtāt ōh ayahtsiyiniwah. ākwah mīna asiniyah k-ōtināt, ākutah mīna äh-manisahkik asiskiy. itah äh-tahkuskāt, ākwah mīna itah äh-nipawit, ōh äh-pakamahwāt ayahtsiyiniwa, ākusi āy-isi-kiskinawātsihtātsik. ōh ayahtsiyiniwah itah kāh-pimisiniyit, itah äh-itiskwāsihk itah kā-masinahikāsut, ākutah äh-ahātsik ōh āsiniyah. māmaskāts ākwuyāk āy-isi-wāpahtahkik ōh iyahtsiyiniwah, äh-nipāyit, ä-mustsi-pakamahumiht asiniyah uhtsi. ākō uhtsi k-ōh-masinahwātsik, "kinwāsk ta-nōkwān," äh-itāyih-tahkik. tāpwā kinwās käh-nōkwaniyiw āyōkō.

(12) ākuyikuhk äh-iskwāk ātsimuwin.

17. A BATTLE.

kā-kisikāw-pihtukāw.

(1) kītahtawā äh-mihtsātitsik ayisiyiniwak, ākwah ōpwāsīmōwak, ākwah nahkawiyiniwak. ākus isi mihtsātiwak, iskwāwak, awāsisak ä-witsihwātsik, tāpiskōts äh-pimipitsitsik. kītahtawā ātukā nistu upwāsīmōwak uskinikiwak ä-spwāhtātsik, ä-wih-kakwā-wāpamātsik iyahtsiyiniwah. ōmis isiyihkātāw āwakuh: äh-ntawāhtātsik isiyihkātāw.

(2) ōk ōskinikiwak kā-nistitsik, kītahtawā māna äh-sākāwātsik, kā-wāpamātsik pāyak ayahtsiyiniwah, pāyak misatimwa; äh-kitāpamātsik, ās ōma äh-wiyinihtākāyit. ākwah āyakuni nātsiyōstawāwak ōk ōskinikiwak, kisiwāk āy-usāpamātsik. atimapiyiwa, ä-wiyinihtākāyit, ä-musāskatāyit, äh-kisupwāyik. mōskistawāwak. iyikuhk ä-mōsihikutsik, kākāts äh-utihtātsik, pāsitsi-kwāskuhtiw aw ayahtsiyiniw umustusuma, äh-kwāskipayihut, āsay ōhi pāyak uskinikiwak kā-tahkamikut. ākus äh-utihtinikut, äh-nipahikut, ōma ustikwān ä-pahkwākisamiyit. misatimwah min ōhi utināwak, mīn upāskisikaniyiw, mīna utayōwinisiyiwa. ākusi namuy āwiya kutakah wāpamāwak ōk ōskinikiwak. namuya kiskāyimāwak

¹ Word-avoidance, *täsipitsikan*: "scaffold".

(9) When he had pointed out that hill, other men mounted and rode there. When they saw him, they recognized him as a Blackfoot. These men now cut off his scalp and took it home. When they arrived, the Assiniboine were glad, and danced, rejoicing because they had killed a Blackfoot.

(10) So much for this.

(11) Presently they set out for that place, and where that Blackfoot lay who had been slain, they put him up on something. Then they cut away some of the ground where he had lain, cutting it like a man lying there; and there whence that Assiniboine had seen that Blackfoot, there too they went cutting the ground, carving it out like a man walking. And there where he had stopped on his way, they cut the ground, and finally where he had reached the Blackfoot. And where he had taken the stone, there too they carved out the ground. Where he stepped, and also where he stood as he killed the Blackfoot, even so they marked it. Where the Blackfoot had lain, there where the head of the image lay, there they placed that boulder. It wonderfully resembled their actual experience, the sleeping Blackfoot being struck by a stone held in the hand. The reason they made the image of him was that they thought, "For a long time let it be visible." And truly, for a long time this thing was to be seen.

(12) This is the end of the story.

17. A BATTLE.

Coming-Day.

(1) Once upon a time there were many of the people, and also of the Assiniboine Sioux and of the Salteaux. They were numerous, for they had their women and children with them, as they all trekked together. Then at one time three Assiniboine youths left the band, to try to get sight of Blackfoot. This is called as follows: they went on a reconnaissance, it is called.

(2) As those three youths surmounted one hill after the other, presently they saw a single Blackfoot and one horse; when they observed him, it appeared that he was dressing a carcass. Then those youths crept up to him, and watched him from close by. He was sitting with his back turned, dressing his game, and he wore scant clothes, for it was a hot day. When he perceived their presence, as they were almost upon him, the Blackfoot jumped over his buffalo-carcass and turned to face them, but already one of the youths had stabbed him. So they seized him and killed him, and cut the scalp from his head. And they took also his horse and his gun and his clothes. The youths saw no one else. They did not

tāntā āy-uhtuhtāt aw āyahtsiyiniw. ākusi kīwāpahtāwak ōk ōskinikiwak. ā-wih-ntaw-ātsimutsik ōh āh-nipahātsik ayahtsiyiniwah. tāpwā itah āh-wāpamātsik ayīsiyiniwa uwītsāwākanīwāwa. ākutah takuhtāwak. āh-ātsimutsik āh-pāyakuwīt ayahtsiyiniwah āh-nipahātsik.

(3) "namuya nikiskāyihtān tāntā āy-uhtuhtāt aw āyahtsiyiniw kā-nipahiht¹."

(4) ākusi sipwāhtāwak kahkiyaw ōk āyīsiyiniwak. āh-utākusiniyik utītāwak ōh āyahtsiyiniwah. āh-wā-wāpamātsik; ākwah namuya kiskāyihtamuk tāntā āh-wikiyit.

(5) ōmisih itwāwak: "ka-kiskāyīnānawak tāntā wīkitwāwi: kā-pātisāpamānaw ntunāhtsih awa."

(6) tahkih asawāpiwak, itah āh-wāyahtsāyik āh-ayātsik ōki nāhiyawak. piyisk kākāts tipiskāyiw; nam āwiya wāpamāwak. piyis tipiskāw. ākutah kapāsiwak. āh-wāpahk. ātah āh-nanāta-wāpitsik, nama kākway wāpahtamuk.

(7) kītahtawā umis itwāwak ōki nāhiyawak: "mahtih nīswayak t-āspayiwak uskinikiwak; āh-mīhkawikiyit ta-tāhtapiwak," itwāwak.

(8) tāpwā awihāwak ā-mīhkawikiyit misatimwa. pāyak natimīhk isih ispayiw, pāyak āpihtā-kīsikāhk itāhkāy isih. piyisk wāhyawās ā-ispatināyik ā-sākāwāt. ākutah āh-ay-apit, ā-nanāta-wāpit. kītahtawā kā-pā-sākāwā-tāhtapiyit pāyak ayīsiyiniwah. piyisk kutakah mīna; piyisk ati-mihtsātiyiwa, ākwah āh-ntunāht awa kā-nipahiht ayahtsiyiniw. ākwah pā-mōskistāk awa nāhiyaw. ōmis īsiyihkāsōw awa nāhiyaw: tsatswāsīn isiyihkāsōw. ākusi tāhtapiw, āh-tapasit. nīsihk iyāpasāpamātsih. pōtih mihtsātiyiwa, nāh-nāway āh-pāpayiyit. pāyak wāhyaw pā-nakasiwāyiwa, āh-wāpiskisiyit āh-tāhtapiyit. namuya sōhkih wih-tapasīw. āh-kiskāyihtahk āh-mīhkawikiyit ōhih kā-tāhtapit. tahkih nah-iyikuhk pāpayiyiwa. kītahtawā kā-pātisāpamīkut uwītsāwākanah. wawāyiwak nāhiyawak, kā-mīhkawikiyit utāmiwāwa āyakuni āh-tāhtapitsik. piyisk kisiwāk pā-ayāw: kisiwāk ākwah pā-askōk ōh īyahtsiyiniwah, māka namuya sōhki āh-tapasit.

(9) kiskāyihtam kisiwāk āh-ayāyit uwītsāwākanah. "namuya nika-kīh-atimik misawāts," āh-itāyihtahk.

(10) mwāhts ākwah āh-utihtahk ōm ā-usāhtsāyik, ākutah k-āyāyit uwītsāwākanah, ākuyikuhk kisiwāk ākwah askōk. kītahtawā kā-pā-sākāwāpayiyit ākwah uwītsāwākanah. āsay ōk īyahtsiyiniwak utāmiwāwa nayawapiyiwa. āh-wāwinipitātsik². āh-tapasī-

¹ I suspect that there is a tabu, -- except for certain special circumstances, cf. below in this story, -- against saying, "whom I (or we) have killed." Certainly some of my Plains Cree friends have killed their man, but I have never heard them, even in telling of war, mention such a fact.

² This word, as here recorded, may show the normal form of what I have generally taken to be *wāyōnīw*: "he turns back." If so, it is strange that I seem never to have heard the latter as **wāwinīw*.

know from where that Blackfoot had come. So those youths galloped back, to go tell of how they had slain that Blackfoot. They went to where they saw the people of their band, and told of how they had slain a lone Blackfoot.

(3) "I do not know from where he came, that Blackfoot who has been killed."

(4) So all those people set out. Toward evening they came to that Blackfoot and examined him; and they did not know where his camp had been.

(5) They said, "We shall know where they have their camp; we shall see them when they come to look for this man."

(6) They kept a continuous look-out, and the Cree stayed in a hollow of the land. At last it was almost dark; they saw no one. At last it was night. They camped there. When day came, although they kept on the watch, they saw nothing.

(7) Presently the Cree said, "Let young men ride off in two directions; let them ride fast horses."

(8) Accordingly they were lent fast horses. One rode west, and one in the direction of noon. Presently, as he came out over a hill a little ways off, as he stopped there and looked about, a Blackfoot came riding into view. Soon another; soon there were many of them, looking for the Blackfoot who had been slain. Then they came to attack that Cree. This was the Cree's name: Tchatchiwasin was his name. So he mounted his horse and fled. When in a leisurely way he looked behind him, he saw that they were many, riding after him one behind the other. One had far outdistanced the rest; he rode a white horse. The Cree did not intend to flee fast, for he knew that his mount was fleet. They kept coming toward him, always at about the same distance. Presently his people saw him coming. The Cree made ready, mounting their swiftest horses. Presently he had come near; and now the Blackfoot were coming close behind him, but he did not flee fast.

(9) He knew that his companions were near, and thought, "In any case they will not be able to catch me in time."

(10) By the time he reached the hill where his people were, they were close upon him. Then suddenly out into view came his companions. By this time the Blackfoots' horses were tired. When they pulled them round, to flee, and when the one who rode the

tsik òk iyahtsiyiniwak, awa wāpastimwa kā-tāhtapit āh-wāwini-pitāt utāma, āh-tapasit, āsay kisiwāk askōk nāhiyawa. āh-pasastāh-wāt utāma, kā-pahkisiniyit. nihtsipayiw aw āyahtsiyiniw. ā-wih-waniskāt, kā-tawikipayihikut misatimwa nāhiyawa āh-tāhtapiyit. mīna ā-wih-waniskāt, āsay utāhtinik nāhiyawa, āh-tah-tahkamikut, ā-npahikut. ākutah ōhtsi ākwah, nāh-nāway āh-atih-nipahihtsik iyahtsiyiniwak, piyis mihtsāt nipahāwak. ayis nayawapiyiwa utāmiwāwa. ōki piku wāhyaw kā-kih-nakatihhtsik ayahtsiyiniwak, āyakunik piku takuhtāwak wīkiwāhk. āyakunik ātsimuwak āh-mihtsātiyit nāhiyawa, mīna āsay mihtsāt āh-nipahihtsik ayahtsiyiniwak.

(11) ākusi itah āh-tahtakwahtsāk, ākutah kahkiyaw ituhtāwak, āh-wātihkātsik, iskwāwak mīna wāsakām āh-apahkwātsik wīki-wāwah uhtsi, pāyak piku mikiwāhp āy-usihtātsik, ākutah awāsisk iskwāwak āy-asiwasutsik. piyis kahkiyaw takuhtāwak, tahtuh ākā ā-npahihtsik uk āyahtsiyiniwak.

(12) ākwah wīhkwāskawāwak itah, ākwah āh-nōtinitutsik, kahkiyaw āh-takuhtātsik ōki nāhiyawak mīna upwāsīmōwak mīna nahkawiyniwak.

(13) pāyak upwāsīmōw, mistah āh-miyusit uskinīkiw, sihkusiwayānah āh-kikamuyit uskutākāhk mīna utāsikh, kahkiyaw āh-mikisiwiyikih utāyōwinisah, mīna utastutin sihkusiwayānah āh-kikamōwit, āskanah āh-kikamōwit utastutinihk, āyaku ākutah āh-ayāt um āh-nōtinitōwiht, namuya nōtinikāw, āh-pāhāt ōhtā-wiya, tsāpihtsikanis āh-tahkunahk, ākwah tsīkahikani-pakamākan āh-tahkunahk, ākwah napakihkumān, āsay nīsu āh-pā-tahkamāt tsāpihtsikanis uhtsi ayahtsiyiniwah, ākwah pāyak āh-tsīkahwāt ōm ōhtsi ustikahikanis, ākusi nīstu āh-nipahāt, ustikwāniyiwah ōhi pāh-pāhkih āh-pahkwākisamwāt, "pitah nka-miyāw nōhtāwiy," āh-itāyihhtahk, utāmiyiwa nīsu āh-utināt mīna¹. piyis mihtsātiyiwa uwītsāwākana, āh-takuhtāyit. kītahtawā kā-wāpamāt ōhtāwiya itah āh-apit āh-pāy-ituhtāyit.

(14) "tānisi, nkusi?"

(15) "āh, nīsu nipāh-tahkamāwak; utāmiwāwa nōtinimāwa; mīna ustikwāniwāwa² nōtinān."

(16) "hāw!"

(17) ōhi āyakuni ustikwāniyiwa wāpahtam awa kisāyiniw.

(18) "ākwah pāyak ōma uhtsi nipā-tsīkahwāw," itāw ōhtāwiya "ākusi nīstu nnipahāwak," itāw.

(19) "hay hay hay!" itwāw awa kisāyiniw; "ākusi, nikusi, miywāsin āh-tōtaman, āh-miyusiyn," itāw.

¹ A typical Central Algonquian sentence, such as for obvious reasons is not often obtained in dictation or in the laborious process of syllabic writing. In length and suppleness of subordination it resembles older Indo-European, e. g. Latin.

² Head" for "scalp", as often; I do not know whether this locution dates back to the antecedents of the custom.

white horse pulled it round to run away, the Cree were already close upon him. When he struck his horse with the quirt, it fell. The Blackfoot was thrown. When he tried to get up, the Crees' horses trampled him. When again he tried to get up, the Cree were already upon him, and killed him with knife-thrusts. From then on, as they overtook and killed one after the other of the Blackfoot, in the end they had slain many of them. For the Blackfoots' horses were tired. Only those of the Blackfoot who had been left far behind, only they reached their camp. They told of how the Cree were numerous and that already many Blackfoot had been slain.

(11) Then they all went to a flat place in the land and dug a trench, and the women sheltered it all round with covering from their tipis, so as to make one great tent, into which the women and children were placed. Soon all the Blackfoot had come there, as many as had not been killed.

(12) Then they surrounded them there, and they fought, all the Cree and Assiniboiné and Salteaux having come there.

(13) A certain Assiniboiné, a very handsome youth, with weasel-skins on his coat and on his breeches, with beads on all his clothes, and weaselskins also on his toque, and horns, beside, on his headgear, he, staying right close to the fight, took yet no active part in it, for he was awaiting his father, holding in hand a lance and a tomahawk and a bowie knife; with his lance he had already transfix-ed two Blackfoot on the way hither, and had tomahawked one, so that he had slain three, taking a part of each one's scalp, in the thought, "Later I shall give them to my father," and taking also two of their horses. Soon many of his companions had arrived. Presently he saw his father coming to where he sat.

(14) "How fare you, my son?"

(15) "Oh, two I stabbed on the way; I took their horses; and I took their heads."

(16) "Good!"

(17) The old man looked at the scalps.

(18) "And one with this I felled as I came," he told his father; "So that I have killed three," he told him.

(19) "Splendid!" cried the old man; "That is the right way to do, since you are handsome," he told him.

(20) äkus äkutah ay-apiw, pît äh-pihtwât awa kisäyiniw.

(21) ä-kîh-pihtwât, "mahtih, nikusis, pätâh kimôhkumân."

(22) utinam aw uskinikiw, äh-miyât ôhtäwiya. tah-täsaham uma môhkumân.

(23) "hâ, nkusis. äyakw âni kimôhkumân. umatôwahk ayahtsiyiniw namuya tahtu-kîsikâw wâpamâw: mustus pikuh tahtu-kîsikâw kâ-wâpamiht," itâw.

(24) "kah!" itwâw uskinikiw.

(25) äkusi pasikôw, itâh kâ-nôtinitôwiht äh-ituhtât aw ôskinikiw. piyisk takuhtâw. äkwah äh-kitâpamât, nam âwiya wâpamâw ayahtsiyiniwah. mâka äsay wâh-wâpamâw nâhiyawa, tsîk äkutâ ä-pimisiniyit, ä-nipahimiht. äkut äspahtâw, ä-kwâh-kwâskwâpâ-yihut awa kâ-miyusit uskinikiw. tsîkih ayahtsiyiniwah k-âyâyit, äkutah nahapipayihôw. mayaw äh-nahapit, pâskisuk ayahtsiyiniwah. kîpiwâpahuk. äh-nipahikut.

(26) äsay wihtamawâw awa kisäyiniw. ômisih isiyîhkäsôw: mistikwaskihk isiyîhkäsôw awa ôkusisah kâ-miyusiyit.

(27) "mistikwaskihk!"

(28) "wây!" itwâw.

(29) "kikusis nipahâw!" itâw.

(30) "kah!" itwâw.

(31) ituhtâw. äh-itâpit, kâ-wâpamât ukusisah ä-pimisiniyit. ituhtâw. äh-ispahât. utihtâw ukusisah, tsîki ayahtsiyiniwah itah äh-âyâyit. utinam ukusisah utastutiniyiw, ä-pustastutinât. äh-kîsi-pustastutinât, äkwah ôma tsîkahikanis äh-utinahk, âta äh-pâh-pâskisuht, ähtsi pikuh apiw, äh-kwâskapit, äh-is-ôhtiskawapit itâh k-ôh-pâskisuht, säsakitsiwâpahwâw, äh-nipahiht. äsay usîma tâpwâtimâwa.

(32) "mistanikutsâsah-kâ-pimwât, kistâs nipahâw!" itimâwa usîma.

(33) äkusi awa äkutâh ituhtâw. äh-itâpit, pôtih kâ-wâpamât ustâsah äkwah ukusisah äh-nipahimiht. pasikôw, äh-ituhtât. äh-ati-wayatsâwit. äh-âta-pâskisuht, piyisk utihtâw. ustâsah utinam ôma tsîkahikanis, ä-môskîstawât ayahtsiyiniwah. pihtukâw wîkiyîhk, äh-tsîkahwât nîsu ayahtsiyiniwah.

(34) pâ-wayawîw, äh-pâ-tapasit, "hahwâh!" äh-pây-itwât; "ntô-tämîtik, nîsu nitsîkahwâwak nikusis utsîkahikanis uhtsi," itwâw; "hâw, nitôtämîtik, kakwâh-utinihk nikusis täpiyâhk. kiyâm nistâs äkutâ ka-pimisîn," itwâw.

(35) tâpwâ muskîstawâwak uskinikiwak. ât äh-pâskisuhtsik, utihtâwak ôhi kâ-miyusiyit uskinikiwa. utinâwak, ä-kuspuhtahâ-tsik. takuhtahâwak uwîtsâwâkaniwâwa t äh-âyâyit. äkusi ähtsi pikuh äh-nôtinâtsik, äh-pâskiswâtsik.

(36) äkwah ôki nâhiyawak tsîki ä-pimisihkik, äh-mâtâpusihkik âwakunik äh-nâpâhkâsutsik, usîtiwâhk äkutâh âtiht äh-âyâyit

(20) Then the old man sat there a while and smoked.

(21) When he had smoked, "Come, Son, give me your knife."

(22) The youth drew it and gave it to his father. He whetted the knife.

(23) "There, my son, even this is your knife. Such game as the Blackfoot is not seen every day; it is only the buffalo is seen every day," he told him.

(24) "I hear what you say!" said the youth.

(25) Accordingly he rose to his feet, the youth, and went to the fight. Soon he arrived there. Then when he looked to see them, he saw none of the Blackfoot. But already he saw Cree lying near by, Cree who had been slain. To that place ran the handsome youth, leaping high as he ran. Close to where the Blackfoot were, he flung himself into a crouching position. As soon as he had squatted down, the Blackfoot shot at him. He was hit headlong, and killed.

(26) Already the old man was being told. This was his name: Wooden-Drum was the name of him whose son was so handsome.

(27) "Wooden-Drum!"

(28) "What is it?" he asked.

(29) "Your son has been killed!" he was told.

(30) "I hear!" he answered.

(31) He went there. When he looked, he saw his son lying there. He went there, running. He reached his son, close by to where the Blackfoot were. He took his son's headgear and placed it on his own head. Having put on the headgear, he took the tomahawk, and though he was being fired at, yet he stayed sitting there, turning so as to face the fire. He was felled backward and killed. Already the cry came to his younger brother.

(32) "Shoots-the-Gopher, your elder brother has been killed!" his brother was told.

(33) Then he too went there. When he looked that way, there he saw his brother and his brother's son lying slain. He rose to his feet and went there, breaking into a run. Although he was fired at, he went there. He took the tomahawk from his brother, and made for the Blackfoot. He entered their camp and felled two Blackfoot.

(34) He came forth and came fleeing back, crying, "Hyah, friends, I have felled two with my son's tomahawk. So now, friends, try to take up my son's body, at least. Let my brother's lie there," he said.

(35) Accordingly, the young men made for them. Although they were shot at, they reached the handsome youth. They took him up and carried him off. They brought him to where their comrades were. Then they kept on fighting the enemy, and shooting at them.

(36) And where the Cree were lying near there, as the braves lay in a row, with some of their comrades close at their feet, then,

uwītsāwākaniwāwa, ōki nīkān kā-pimisihkik. kāh-ta-tasinahkwāwi, tapāhtsikwāyiwak, ōki kutakak āh-tasinahkik, iyahtsiyiniwah āh-pā-pāskiswātsik. kītahtawā awa pāyak nāhiyaw utāhk k-āpit, usitiyihk isi uskinīkiwa, mwāhtsih ā-wih-tasinahk, k-ōhpiskwāyiyit uskinīkiwa uwītsāwākana. ustikwāniyihk pistahwāw uskinīkiwa: nipahāw. pakwātam āh-pistahwāt utōtāma.

(37) ōmis itwāw: "hahahāy, tāpwā nipakwātān āh-pistahuwā-yān!" itwāw, āh-pasikōt, ākutah āh-ntawi-nahapit ōh ōskinīkiwa kā-nipahāt. namwāts kinwāsk apiw, āsay ustikwānihk āh-tawahukut iyahtsiyiniwah; kipiwapahuk. ākusi utināw. ākawāyihk āh-ituhtahiht awa mīna uskinīkiw. āhtsi pikuh yāhyāw awa ayahtsiyiniwah ustikwānihk kā-pāskisukut. ntsawāts nipiy itah āh-ayāyik, ākutah ituhtahāw. ākutah āh-pimisihk, āh-akwanahiht wāpuwayān. ākus isi uhpimā ituhtāwak ōk āyisiyiniwak, umā¹ āh-nōtinitutsik kāyāpits.

(38) kītahtawā kāwaniskāt awa nipihk kā-pimisimiht. āh-pā-pasikōt, āh-takuhtāt utōtāma itah āh-ayāyit, ākuta āh-nahapit, "uskinikitik, uyaskinahihk!" āh-itwāt; "nka-pihtwān," āh-itwāt.

(39) tāpwā āh-kitāpamātsik ōhi ustikwāniyihk kā-kih-pāskisumiht, namwāts ihtakuniyiw ōm itah kā-kī-pāskisumiht. āh-manitōwit awa nāpāw, āh-nanātawihisut, ākusi nama takuniyiw um itah kā-pāskisuht. pimātisiw āwakuh nahkawiyiniw.

(40) piyis wipats pōyōwak. kākāts māstsihāwak ōh iyahtsiyiniwah; wiyawāw mīna mihtsāt nipahikwak. ākusi pā-kīwāwak ōkih nāhiyawak, āh-miyawātahkik, ā-miywāyihk, mihtsāt āh-nipahātsik ayahtsiyiniwah. piyis takusinwak wīkiwāhk ōki nāhiyawak.

(41) ākuyikuhk āh-iskwāk āwaku ātsimuwin.

18. A BRAVE BOY.

kā-kīsikāw-pihtukāw.

(1) kītahtawā ayīsiyiniwak āh-wīkitsik, kītahtawā ōmis itwāw pāyak nāpāw; ōhih uwītsāwākanah, "āy," itāw, "nawats sipwāhtātān," itāw, "ka-wihtamōwatsik ātiht ayīsiyiniwak; tāpakuhp kik-āhtasinānaw," itāw.

(2) "āha?"

(3) "kīh-nīsu-tipiskākih ka-sipwāhtānānaw. ayahtsiyiniwak kantunawānawak, miskawāyahkwāwi utāmiwāwa ka-kimutama-wāyahk. māka wāpamīkuyahkwāwi, wih-kakwā-nipahikuyahkwāwi, kiyāna mīna ka-kakwā-nipahānawak," itāw.

(4) "āha?"

(5) tāpwā āh-kīh-nīsu-tipiskāyik sipwāhtāwak. awa pāyak nāpāsis ōhtāwiya āh-ukimāwiyit, misatimwah itāh āy-ayāyit, ākutah ayāw, kā-wāpamāt āh-pimuhtāyit ōhi kā-sipwāhtāyit.

¹ Probably error for *ōma*.

whenever those who lay in the front rank had fired, they would duck their heads, and the others would fire, sending a volley at the Blackfoot. Then at one time just as a certain Cree in the rear rank was about to fire, the youth, his comrade, who lay by his feet, raised his head. Thus accidentally he shot the youth in the head and killed him. He was grieved at having shot his friend.

(37) Thus he spoke: "Alas, truly I am grieved at having made a fatal error!" he cried, rising to his feet, and went and sat by the youth he had killed. He had not been there long, before the Blackfoot sent a bullet through his head; he fell hurtling. So he was taken up and brought to a sheltered spot, and the body of the youth as well. He who had been shot in the head by the Blackfoot was still breathing. He was taken to where there was water, and there he lay, covered with a blanket. Then the people went off, to fight again.

(38) Then presently he arose who had been laid by the water's edge; he rose to his feet and walked over to his companions, and sat down there, saying, "Young men, fill a pipe. Let me smoke."

(39) Truly, when they looked at him who had been shot in the head, not a trace was there of the bullet-wound. Because that man had manitou power and had cured himself, there was no trace of the gunshot-wound. That Salteau lived.

(40) Soon after that they ceased fighting. They had nearly exterminated those Blackfoot; and on their side, too, many had been slain. Then the Cree went home, celebrating their joy at having killed many Blackfoot. In time those Cree arrived at their camp.

(41) This is the end of the story.

18. A BRAVE BOY.

Coming-Day.

(1) Once upon a time, as some people dwelt somewhere, a certain man spoke as follows; to his comrade he said, "Now then, let us set out; you may tell a few people; seven of us shall go," he told him.

(2) "Very well."

(3) "Two nights from now we shall set out. We shall look for Blackfoot, to steal their horses when we find them. And if they catch sight of us and try to kill us, we shall try to kill them," he told him.

(4) "Very well."

(5) Accordingly, after two nights they set out. A certain young boy, whose father was chief, was where the horses were, and saw them go off who were setting out.

(6) äh-kitāpamāt, "miyāmay ä-sipwähtätsik!" itäyhtam, atsusi-sah äh-ayāt awa nāpāsis, kākāts āta wiya äh-uskinikit awa nāpāsis; "mahtih nika-witsāwāwak!"

(7) ömis itäyhtam. tāpwā pimitisahwāw. itäh äh-utäkusiniyik, ä-wih-minahuyit, wistah äkutä takuhtāw. namuya kiskäyimik öhtāwiya ä-sipwähtät. äkwah öki nāpāwak käh-minahutsik, kätakuhtäyit öhi nāpāsisah, nisitawäyimāwak öhtāwiya äh-ukimāwiyt. namuya nānitaw wih-itāwak. äkus äh-kisitāputsik, ä-wih-mitsisutsik, miyw-asamāwak öhi nāpāsisah.

(8) "häw, kitimäkäyimātän. kitökimāminaw ukusisah," itwāwak.

(9) tāpwā äkutah nipāwak. äh-wāpahk sipwähtāwak. it ätipiskäyik kapāsiwak. mwähtsi nikutwäsikwāw äh-kih-nipätsik. möhkitsiwanipäk itah äh-ayäyik, tsik äkutah mustuswah ayäyiwa.

(10) "häw, päyak ta-nitawi-päskiswāwak. nipahätsih, äkutah ka-kapāsinānaw, kik-ösihtāyahk ta-nimāyahk," itāw.

(11) tāpwā päyak sipwähtāw, ä-wih-kakwā-nipahāt mustuswah. tāpwā nipahāw päyak. tsikih äh-sakäyik äkwah ituhtāwak öki kutakak. äh-takuhtätsik äkutah, äsay öma käh-päskiswāt mustuswah.

(12) pähtamiyiwa ayahtsiyiniwah namuya wāhyaw äh-ayäyit, mitätaht äy-ihtasiyit, mīn äyakunik nāhiyawah äh-ntunawätsik. äkwah äyakunik wih-kakwā-wāpamāwak öhi nāhiyawa. pōtih wāpamikuk nāhiyawak öki käh-wiyinihtäkätsik täpakuhp käy-ihtasitsik äkwah awa päyak nāpāsis, äkusi ayānāniw. tāpwā pä-nätsiyös-täkwah ayahtsiyiniwah. namuya kiskäyimāwak. mäkwäts äh-wiyinihtäkätsik, nam äskw äh-nawatsitsik, äsay päskisukwak öki nāhiyawak. uma käh-sakäyik äkutah äh-itāmutsik, päyak pahkisin nāhiyaw, uskätihk äh-tawahuht, äh-nätwāpayiyik uskät. öki käh-misikititsik nāpāwak tapāsiwak.

(13) awa nāpāsis nakīw, ä-kisātāt öhi käh-kaskātahumiht, äh-tāpwāt, "ahä, nitötāmitik, wihtamawāhkäk nöhtāwi: namuya niwih-nakatāw awa. kiyām nistah nika-nipahikawin," itāw, äh-tāpwāt.

(14) äsay wāhyaw äh-atimipahtäyit uwitsāwākaniwāwa, äkwah ähtsi pikuh äh-päskisukutsik ayahtsiyiniwah, äskaw möskistawāw, āta wyah äh-pimwāt. äkwah awa käh-kaskatahuht äwaku simatapiw, wistah äh-päskiswāt, wistah äh-nōtinikāt; mähä nama kähway kih-nipahāwak, äh-mitätasiyit, äkwah wiyaaw äh-nisitsik awa nāpāsis. ayisk uwitsāwākaniwāwa nakatisimikwak. piyisk pöyuyiwa öh iyahtsiyiniwah, äh-kustikutsik, ä-sipwähtäyit. äkwah awa nāpāsis iyikuhk äh-wāpamāt wāhyaw äh-atimuhtäyit, äkwah ituhtāw muhkitsiwanipäkuhk, itah äh-tipinawäyik äkutah äh-miskahk. äkwah ntawāpamāw öhi käh-kaskatahumih.

(15) "ä, nimiskän itah t-ay-ayāyahk," itāw.

(16) "ä, namuya. nāpāsis! kiwä kiyām! köhtāwi ukimāwiw;

(6) When he looked at them, "Surely they are going off!" he thought; at the age of having arrows was the boy, though, indeed, he was close to adolescence; "Oh, do let me go with them!"

(7) That was his thought. Accordingly he followed them. At the place they reached toward evening, as they were about to kill game, he too arrived. His father did not know that he had gone off. And those men, when they had killed game and the boy arrived, recognized him as the chief's son. They did not care to say anything to him. So, when they cooked their meal and were about to eat, they gave the boy plenty of food.

(8) "Well, let us treat him kindly. He is our chief's son," they said.

(9) Then they slept there. The next morning they went on. Where they were by dark, they camped for the night. When they had slept six nights on the way, near a spring of water were some buffalos.

(10) "Now then, let one man go shoot them. If he kills any, we shall camp there and prepare provisions for the march," the leader told them.

(11) Accordingly one set out to kill buffalos. He killed one. The others went to a near-by grove. When they got to it, he had already shot the buffalo.

(12) The sound was heard by some Blackfoot who were not far from there, ten in number, themselves looking for Cree. They decided to take a look at the Cree. And there they saw those Cree preparing their carcass, seven of them, with the boy, a total of eight. Accordingly the Blackfoot crept up on the Cree. The latter did not know of their presence. While they were cutting up the game, before they had begun the roasting, the Blackfoot fired at the Cree. As they fled toward the wooded place, one of the Cree fell, his leg pierced by a bullet and broken. The grown men fled.

(13) The boy stopped and stayed by the wounded man, crying, "Hey, friends, tell my father when you see him: I shall not leave this man. I don't care if I too am killed," he told them, calling to them.

(14) When their comrades had run far away, and the Blackfoot were still shooting at them, he took the offensive against them from time to time, firing at them. And the man whose bone had been broken sat up, and he too fired at them, joining in the fight; but they did not succeed in killing any of them, for the others were ten, and they only two, one of them a boy. For their comrades had left them behind. At last the Blackfoot, fearing them, gave up and went away. Then the boy, as soon as he saw that they had gone far away, went to the spring and found a sheltered place. Then he went to the wounded man.

(15) "Come, I have found a place where we can stay," he told him.

(16) "Oh, no, my boy! Do go home! Your father is chief; he

ta-kaskäyih tam. kunitah ka-kakwātakihtān ōtah. namuya mayaw nīk-äyiniwin nīskāt. kīwā!" itāw nāpāsī sah.

(17) "ā, namuya! iyikuhk miyw-ayāyani, kīwāyini, ākuyikuhk nika-kīwān. nōhtāwiy iyātsimutsih. 'sōhkāyih tākusi wawiyak. kā-nakatisimimiht kāsātātsih,' āh-itwāt māna nīpāhtawāw; āwaku uhtsi k-ō-wih-kisātītān," itāw.

(18) ākusi ituhtāw awa nāpāsī ōhi wiyāsah; askākin utinam. ākutah āh-utāpāt ōh ōskinikiwa, sakāhk āh-ituhtahāt. um itah kā-tipinawāyik ā-kih-pāsiwāt, ākwah wiyāsah awatāw. māstinam wiyāsah. ākwah kutawāw, ākwah āh-kisītāput ta-mītsisutsik, ākwah mīnah nīpiy āh-utinahk wīnāstakayāpitsikanihk, ta-minihk-wāyit ōhi nāpāwa. tāpwā minihkwāyiwa, ākwah āh-mītsisuyit.

(19) āh-kīsi-mītsisut, ākwah mītsikusah kāh-kiskataham āh-apīsā-siniyikih, ōma kā-pikupayiyik uskāt, ākutah āh-tahkupitām wāt ōm ōskātiyiw. ākusi āh-kīsi-tahkupitahk, ākwah usihtāw wikiwāw nīpiyah uhtsi, ākutah āh-ayāt, ākwah āw-usihtāt kāhkāwakwah ana nāpāw, ākwah awah nāpāsī tahkih āh-asawāpit. piyis tipiskāyiw. ākutah ay-ayāwak.

(20) kitahtawā, ayānāniw āy-ihtahtu-tipiskāyik ākutah āh-ayātsik, kā-wāpamāt āh-niyānaniyit ayīsiyiniwah āh-pāts-āstamuhtāyit. āh-ka-kitāpamāt, āsay māka āh-utākusiniyik, pōtih itah k-āyātsik tsik ākutah kapāsiyiwa, āy-usihtāyit wikiyiw, tāpiskōts wāskahikan āh-itahāyit mistikwah. ākwah kisiwāk ā-wih-kakwā-usāpamāt, ā-wih-kakwā-nisitawāyimāt kākw ayisiyiniwah, pōtih iyahtsiyiniwah.

(21) ākusi ituhtāw; ākwah ōh ōwītsāwākanah ōmis itāw: "mahtih kipāskisikan pātā. ōtah kisiwāk mahīhkan āh-ayāt, nika-pāskiswāw," itāw.

(22) ākwah āh-miyikut, ākwah ituhtāw. āsay tipiskāw. ākwah āh-pōnamiyit, pihtsāyihk āh-apiyit, nātsiyustawāw. ākwah āh-utihtāt, isi-niyānaniyiwa, āh-nāh-nawatsiyit. nawasawāpamōw; tānihi āh-miyuhuyit, āwakuni pāskiswāw, ā-sākuwāt. nīsu yawāw. āh-tapasiyit nīsu¹. āh-tāh-tawikisiniyit mistikuhk, usām ā-sākihāt, āyakunih māna pīnwāw; nīpahā māna. ākusi nistuh nīpahāw. nīs ōki tapasiwak. āh-kiskāyih tahk āh-tapasiyit; pihtukāw, utayōwini-siyiwa āh-utinahk, māna pāskisikan pāyak, pāyak atsusisah, pāyak tsikahikani-pakamākan, ākwah pāyak tsāpihtsitsikanis, mōhku-mānah nāwu, māna ustikwāniyihk ōtah ōma āh-manisamwāt. kahkiyaw umaskisiniyiwa utinam, ākwah āh-kīwāhtatāt, ōhih kā-kaskatahumih wītsāwākanah, āh-pihtukatāt, āh-miyāt.

(23) mistahi māmāskātamiyiwa, "tāntah āh-uhtinaman?" āh-itikut.

(24) "āh-niyānanitsik utah ā-kapāsitsik ayahtsiyiniwak, nistu nīnīpahāwak, ākutah ōhi āy-uhtinamān," itāw; "kipāhtān ātukā āh-matwāwāk."

¹ Evidently I here missed the word *pāyak*: "one (of them)".

will grieve. You will only suffer here. My leg will not get well so very soon. Go home!" he told the boy.

(17) "Oh, no! When you are well and go home, then I shall go home. Whenever my father tells stories, I always hear him say, 'One is counted a brave man, if one stays with those who have been left behind.' That is why I mean to stay with you," he told him.

(18) Thereupon the boy went to where the meat was; he took the hide, and on it dragged the young man to the grove of trees. When he had brought him to the sheltered place, he fetched the meats. He took all the meat. Then he built a fire and cooked, that they might eat, and drew water in the paunch, that the man might drink. So the latter drank and ate.

(19) When he had eaten, he hewed some small sticks to shape, putting a splint on his leg where it was broken. When he had tied it up, he built a hut for them of leaves, where the man stayed, preparing dried meat, while the boy always kept a lookout. At last it grew dark. They stayed there.

(20) Presently, when they had been there eight nights, he saw five men coming toward them. As he watched them, as it was evening, he saw them make a camp for the night near to where they were, building a shelter, placing trees in the shape of a wooden house. And when he made an effort to see them at close range, to see what kind of people they were, he saw that they were Blackfoot.

(21) So he went there and said to his companion, "Please give me your gun. I want to shoot a wolf that is close by here."

(22) When the other gave it him, he went there. It was dark by this time. The others had made a fire and were sitting indoors; he crept up to them. When he got near them, they were five, a-roasting of meat. He took careful aim; he shot at those who wore the best clothes, and gave a whoop. He hit two of them. While two fled, one kept bumping into things, so much had he frightened him; this one too he shot; he killed him too. So he had killed three. The other two fled. When he saw that they had fled, he went inside and took their garments, and a gun, a set of arrows, a tomahawk, and a lance, and four knives, and he cut off this, on their heads here. He took all their moccasins, and took it all back with him and gave it, when he brought it into their hut, to his wounded companion.

(23) He was much surprised, and asked him, "Where did you get it all?"

(24) "Five Blackfoot camped here for the night; I killed three of them and took these," he told him; "I suppose you heard gunshot."

(25) "äha?."

(26) "äkutah ninisuyawāwak. äkwah päyak usām ätukä ä-säkisit, äh-täh-tawikisihk, min āwaku nipimwāw; ninipahāw. äkusi nistuh."

(27) "täpwä, wäskinikiyin, namuya kikustāwak!" itik.

(28) miywäyhtam awa nāpāw. piyis äkutah ay-ayāwak. namuya äs öma wāhyaw äh-wikiyit. öki käh-tapasitsik ayahtsiyiniwak takusinwak wikiwāhk; ätsimuwak äh-nipahihtsik, wiyawāw piku äh-pimätisitsik. ä-kih-nāwu-tipiskāyik, kītahtawä käh-pätisāpamāt, äh-päpitsiyit ayahtsiyiniwah. äkwah äkutah uhtsi ka-kitāpamāw, kisiwāk äkutah käh-pä-kapāsiyit, äh-mihtsätiyit. äkwah pä-nātimāwa öhi käh-kih-nipahāt, äh-kīwāhtayimiht. ka-kitāpamāw. piyisk t-ati-tipiskāyiw. iyikuhk mistah äh-tipiskāyik, ituhtāw uwitsāwākanah.

(29) "mahtih äkāya päh-pōnah. kākway niwāpahtān; mākā namuya nikiskāyihāt kākway. mahtih nika-kakwä-nisitawihtān," itāw.

(30) äkusi min äh-sipwāhtāt, mikiwāhpihk äh-ituhtāt. namuya ä-sakāhpitāyit misatimwah; mitātaht misatimwa utināw, äh-kimutamawāt iyahtsiyiniwah. utihtāw uwitsāwākanah.

(31) "hāw, niwitsāwākan, tānisi käh-tōtamahk? iyahtsiyiniwak äs āni kisiwāk kapāsiwak; mākā āsay mitātaht utāmiwāwa ötah nipāsīmāwa!"

(32) "hay hay!" itwäyiwa; "täpwä kitatāmihin, niwitsāwākan!"

(33) "kika-kīwānānaw, ka-tapasiyahk," itāw; "namuya ka-kih-pimitisahukunawak; namuya mihtsāt misatimwak," äh-itāt.

(34) täpwä päyak pä-takuhtahāw wikiwāhk, äkwah äh-wayawitāt-simuyit uwitsāwākanah, äh-uyahpitāt utakuhpisiwāwa uhtsi, äh-tāhtahāt uwitsāwākanah.

(35) "hā, niwitsāwākan, kiya kinakatsihtān nīkān uhtsi. nika-sihkitisahwāwak misatimwak. mīna ka-kiskāyihāt tān-äyikuhk ka-pimipayiyn, kiskāt öma ka-manātsihtāyyn," itāw.

(36) mistahi miywäyhtam aw öskinikiw, äkwah ä-sipwä-tāhtapit, ä-pä-sihkitisahwāyit öhi nāpāsisah misatimwah. kapä-tipisk pimi-payiwak. äh-kisikāyik, äh-wāpamāt öw öskinikiw misatimwah, "täpwāh miyusiwak!" itāyhtam. kapä-kisik pimāmōwak, mīna kapä-tipisk. nīsutipiskwah namuya nipāwak. äkuyikuhk äh-wāpamātsik nustuswah, nawaswāw awa nāpāsis. nipahāw päyak. miywäyhtam aw öskinikiw, äkutah ä-nihtakusit, ä-wih-wiyanihtākātsik, ä-wih-mitsisutsik.

(37) āsay ötah wikiwāhk awa nāpāsis äkwah aw öskinikiw mawih-kātāwak, "nipahāwak," äh-itihitsik, öhih ka-kih-nakatisimikutsik äh-itātsimuwit. tahkih mātōyiwa öhtāwiya awa nāpāsis k-ökimāwiyit uhtāwiya.

(25) "Yes."

(26) "That was when I shot two of them. And one, I suppose because he was frightened, bumped into things, and I shot him too; I killed him. That makes three."

(27) "Really, young man, you do not seem to be afraid of them!" the other said to him.

(28) The man was glad. Then they stayed there. Now, it seems that those others had their camp not far from there. Those Blackfoot who had fled arrived at their camp; they told how their comrades had been slain, and that only they were alive. After four nights, there, the boy saw the Blackfoot coming, moving up their camp. From where he was, he watched them, as they came to pitch camp close by, a great number of them. And those whom he had killed were fetched and taken back. He continued to watch them. At last darkness came on. When it was quite dark, he went to where his companion was.

(29) "You had better not light any fire. I see something; but I do not know what it is. I think I shall go try to hear what it is," he told him.

(30) With that he went off again, and went to the camp. They had not tied up their horses; he took ten horses, stealing them from the Blackfoot. He came back to his companion.

(31) "Now then, comrade, what shall we do? It seems that Blackfoot are camping close by; in fact I am bringing ten of their horses now!"

(32) "Splendid!" said he; "Truly, you delight me, comrade!"

(33) "We shall go home, making our escape," he said to him; "They will not be able to pursue us; the horses are not many," he told him.

(34) Accordingly he brought one of the horses to their hut, dragged out his companion, tied him up with their blanket-ropes, and set him on the horse.

(35) "Now, comrade, you know how to lead. I shall drive on the horses. Besides, you will know how far to ride without injuring your leg," he told him.

(36) The young man was very glad, and rode away, while the boy drove on the horses. They rode all night. When day came and the young man saw the horses, "Really, they are fine ones!" he thought. They fled all day, and again all night. For two nights they did not sleep. Then, as they saw some buffalos, the boy gave chase. He killed one. The young man was glad; he dismounted, and they skinned it and cut it up and made ready to eat.

(37) Meanwhile, back in their home, this boy and this young man were being mourned; "They were killed," was said of them, in accordance with the story of those who had abandoned them. The boy's father, the chief, wept incessantly.

(38) äkwah wiyawāw ä-kisi-wiyanihtākätsik, äkwah äh-kisitäput-sik, äh-paminawasutsik, äyikuhk äh-kisi-mitsisutsik, mīna sipwäh-tāwak. nīswāw äh-nipätsik, kītahtawā kā-wāpahtahkik wīkiwāwa. miywāyih tam awa kā-kih-kaskatahuht. ispih äh-wāpamihtsik, äh-pä-sipwāpayit päyak uskinikiw, awīnik ök äyakunik, "nipahāwak," kā-kih-itwät¹. äkutah uhtsi kiwāpayiw awa, äh-ntawiwīhtamawāt öh ökimāwa äh-takusiniyit ukusisiyiwa mīn öhi kā-kih-kaskatahumiht, äy-isi-pāhtahkik, äh-ntawī-nakiskawätsik. äh-pätastimwāyit aw ökusisah, ukimāwa, awa nāpāsis öhih kā-kaskatahumiht niyānan miyāw misatimwah; wiya mīna niyānan ayāwāw misatimwah. mistahi miywāyih tam aw ökimāw. piyisk kahkiyaw awiyak miywāyih tamwak; mīna ayahtsiyiniwah nistu äh-nipahāt awa nāpāsis, miywāyih tamwak ök äyisiyiniwak, äh-miyawātahkik, äh-nimihitutsik, awaw uhtsi nāpāsis usām ä-söhkāyimiht, "tāpwā nāpāhkāsow!" äy-itāyimiht. öhi mīna nāpāwa äh-kaskatahumiht akā kā-wih-nakatāt, usām namuya tsāskwa mituni äh-uskinikit. äyakw ānima uhtsi k-öh-miywāyih tahkik ayisiyiniwak.

(39) äkuyikuhk äskwāk ätsimuwin.

19. THE JEALOUS WARRIOR.

kā-kisikāw-pihtukāw.

(1) kītahtawā äh-wikitsik nāhiyawak, mihtsāt mikiwāhpah, mitātaht ihtasiwak päyakusāp, iskwā päyak; sipwāhtāwak, äh-ntunawätsik ayāhtsiyiniwah, miskawātawāwih ä-wih-kimutama-wätsik utāmiyiwah. päyak mistahi miyusiw awa uskinikiw; äkwah awa iskwāw mīn äyakō miyusiw. äkwah öki mitātaht skinikiwak. päyak awah uwikimākanah öhi kā-miyusiyit iskwāwah kā-witsāwāt. kītahtawā kisiwāsiw; uwikimākanah pakamahwāw, uma k-āti-māna-pimuhtätsik, öhi kā-miyusiyit uskinikiwah, "kōwitsimusin," äh-itāt uwikimākanah. mayaw kā-kitāpamāyit, äh-itāyih tahk, āsay pakamahwāw uwikimākanah, namuwyā äh-uwitsimusiyyit, kunitah äkusi äh-itāyih tahk. nīsusāp tahtwāw äh-nipāt, mustuswah ä-nipahätsik, äkutah ä-nāh-nawatsitsik wiyās, äh-mitsisutsik āsay, uskinikiwah öhi päskiswāwak; nipahāwak. mīna uwikimākanah päskiswāwak, äh-kāhkwyimāt.

(2) äkusi kutak awa, usimah uw uskinikiw kā-nipahimiht, öhi kā-miyusiyit uskinikiwah utināw, ä-kisipākināt, äh-wawāsihāt. mistikwah tsimatāw, äkutah äh-ahāt usimah. utināw öh iskwāwah, mīn äyakunih ä-kāsīhkwanāt; äkutah ahāw, öh ösimah itah kā-pimisiniyit. äkusi pasikōw; öhi nāpāwah kā-nipahāyit uwikimākaniyiwah ituhtahāw.

(3) umisiy itāw: "wāpam āsi-miyusitsik nīsīm öh iskwāwah."

¹ Probably read *kā-kih-itwāhk*: "it was so reported", as in translation.

(38) But, as for them, when they had cleaned their game, and cooked their meal, and eaten, they went on. After two nights on the way, presently they came in sight of their camp. The one who had been wounded was glad. When they were seen, a young man came to them from the camp; whom did he see, but those of whom it had been said that they were killed! Then this man rode back to tell the chief that his son had come home, as well as the man who had been wounded; and when they heard this, they went to meet them. That boy, the chief's son, who brought the horses, gave five of them to the man who had been wounded; five horses he kept. The chief was very glad. Then everyone was glad; also because the boy had slain three Blackfoot those people were glad, and celebrated the outcome with a dance, thinking that boy very brave, thinking of him, "Truly, he is a brave warrior!" especially because he had refused to abandon the wounded man, even though he was not yet full-grown. That was why those people were glad.

(39) This is where the story ends.

19. THE JEALOUS WARRIOR.

Coming-Day.

(1) Once where some Cree camped in a great camp, ten men and one over, one woman, set out to look for Blackfoot and when they found them to steal their horses. One of them, a youth, was very handsome, and the woman, too, was beautiful. And of those ten young men, of one she was the wife, that beautiful woman, whom he took with him. Then after a time he became ill-tempered; he beat his wife; as they thus marched along, he would say to his wife, of that handsome youth, "You have taken him for your lover." As soon as it seemed to him that she was looking at the other, he would beat his wife, not that she really had a lover, but from idle suspicion. When he had been twelve nights on the march, and they had killed a buffalo and were preserving meat after their meal, they shot and killed that youth. And they shot and killed the man's wife, because he was jealous of her.

(2) Then that other young man whose younger brother was he who had been slain, picked up the handsome youth, washed him, and put his finery on him. He set some sticks upright in the ground and there laid his younger brother. He took the woman too and washed her face; he laid her where his brother lay. Then he arose; he took to that place the man who had slain his wife.

(3) Thus he spoke to him: "Look how beautiful are my brother and this woman."

(4) äkusi awah kâ-nipahât ôh ôskinikiwah namuya wih-wâpamâw, äh-pakwâtahk, äh-miyusiyit.

(5) "hâw, äkâh kâh-wih-wâpamatsik, namuya tahkih kah-kî-kisiwâsin. ka-mihtâtâw kiwikimâkan. äkâ wiyah mâtôh iskôh katakusiniyahk kikinâhk. kîspin nôhtaw kimâtun, ka-nipahitin kâh-nipahat nisim."

(6) äkusi itwâw awa uskinikiw kâh-nipahimiht usimah.

(7) äkusi sipwâhtâwak, äh-ntunawâtsik iyâhtsiyiniwah. päyak-wâw äh-nipâtsik, äh-wâpaniyik, wâpamâwak itah äh-wikiyit ayâhtsiyiniwah. äkusi äh-tipiskâyik ituhtâwak. awa usimah kâ-nipahimiht skinikiwah, âwakôh ituhtâw mikiwahpihk, äh-nipâyit iyâhtsiyiniwah. utinâw misatimwah, äh-kimutamawât. äkusi uwîtsâwâkanah äh-utihtât, mäh-miyâw.

(8) "tähtapik; tapasitân; kîwâtân," itwâw aw uskinikiw.

(9) täpwâ tapasiwak. âwakôw kapâ-tipisk pimipayiwak. äh-wâpaniyik âwakô âpihtâ-kîsikâk takuhtâwak ôhîh itah kâ-pimi-siniyit uskinikiwah äkwah iskwâwah kâ-kîh-nipahât ôhîh.

(10) "hâw, wâpam kiwikimâkan; käyâpits miyusiw; awa uskinikiw mîn âwakô käyâpits miyusiwak, âtah äh-nipitsik."

(11) äkusi awah kâ-nipahât pakwâtam ta-wâpamât, äh-mihtâtahk ä-kîh-nipahât uwikimâkanah. tahkih tah-nuhtâ-mâtow; mākah kitahamāk ôh ôskinikiwah.

(12) "äkâya mâtuh. ka-nipahitin, mätuyinih. iyikuhk takusiniyahkuh kikinâhk, äkuspihk mätuyinih, namuya kâ-nipahitin," itwâw awah aw uskinikiw kâ-nipahimiht usimah uskinikiwah.

(13) äkusi kiwâwak. nam äskw äh-takusihihk wîkiwâhk. mustuwah wâpamâwak. päyak nipahâwak, äkutah äh-nâh-nawatsitsik, ä-mîtsisutsik. äh-kîsi-mîtsisutsik, awa kâ-kîh-nipahât uwikimâkanah pasikôw; sipwâhtâw, uhpimâh ä-ntawih-nahapit, äh-wayawîhtamâtut,¹ äh-tapâhtiskwâyit. äkusi awa kutak uskinikiw kâ-kîh-itât, "mätuyini, ka-nipahitin", kâ-kîh-itwât, wâpamâw äh-tapâhtiskwâyiyit, äh-mätuyit, äh-tâyimât. utinam pâskisikan, ä-ntawâpamât. äh-wâpamât, täpwâ mätuyiwah. pâskiswâw: nipawâh.

(14) "äkusi kâ-kîh-ititân. nîmiywäyitân. nisim ä-kîh-nipahat. äkwah äh-nipahitân. äh, uskinikitik, äkâya pîsikâyimihk. äkutah ta-pa-pimisin."

(15) äkusi sipwâhtâwak; kiwâwak. nîswâw äh-nipâtsik, takuhtâwak wîkiwâhk; misatimwah pâsiwâwak. äkwah äh-âtsimutsik äh-nâh-nipahitutsik wiyawâw, namuya ayâhtsiyiniwah äh-nipahikutsik, mistahi uwâhkumâkaniwâwah mihtâtikwak awa kâ-miyusit uskinikiw awa mîn iskwâw kâ-nipahihsik.

(16) äkusih äyakôw âtsimuwin.

¹ A particle, *wayawîhtah* "going outside," is here compounded with the verb; if correctly recorded, it is of unusual formation.

(4) Then he who had slain that youth would not look upon him, hating his beauty.

(5) "Very well, since you will not look upon them, you shall not be angry. You shall mourn for your wife. But do not weep until we reach home. If you weep before that, I shall kill you, who killed my brother."

(6) Thus spoke the youth whose brother had been slain.

(7) So they went from there to look for Blackfoot. After sleeping once on the way in the morning they saw some Blackfoot encamped. At nightfall they approached them. He whose brother was the youth that had been slain, went to the Blackfoot where they slept in their tent. He took horses, robbing them. When he reached his companions, he distributed them.

(8) "Mount; let us flee; let us go home," said that youth.

(9) Accordingly they fled. All that night they rode. That noon they reached the place where lay the youth and the woman whom that man had slain.

(10) "So now, behold your wife; she is still beautiful; she and this youth, still they are beautiful, though they have died."

(11) Then he who had killed them hated to look at them, regretting that he had killed his wife. He was always on the point of weeping, but that youth forbade it.

(12) "Do not weep. I shall kill you, if you weep. Only when we reach home, then I shall not kill you, if you weep," said the youth whose young brother had been slain.

(13) So they went home. Before they reached their camp, they came in sight of some buffalos. They killed one and stopped to preserve the meat and to eat. When they had eaten, he who had slain his wife arose; he went and sat down somewhere, weeping alone, with his head bowed in grief. Then that youth who had said to him, "If you weep, I will kill you," saw him with bowed head and, as he thought, weeping. He took his gun and went to look at him. When he saw him, he was really weeping. He shot and killed him.

(14) "This is what I told you. I am glad to kill you who killed my brother. Come, young men, pay no attention to him. Let him, lie here."

(15) So they departed; they returned home. After two nights on the way they reached their camp; they brought home the horses. And when they told of how they had done killing among themselves, and that it was not the Blackfoot who had done killing among them, then greatly their relatives mourned for that handsome youth and for the woman who had been slain.

(16) So goes this tale.

20. A GREAT HERD.

kā-kīsikāw-pihtukāw.

(1) kayās mustuswak, paskwāwi-mustuswak, nānitaw mitātaht tipahikan, ākuyikuhk askiy nama kākwaŷ nōkwān, āh-akuskahkik paskwāwi-mustuswak. āwakw ātsimōwin namuya kayās, māskōts niyānanu-mitanaw askiy ākuspi ōmah, iyikuhk ā-mihtsātitsik mustuswak. nāpāwak niyānan āwakunik āh-ātsimutsik āh-wāpamātsik, pikōh āh-pimuhtātsik ōki nāhiyawak. akuhpah ōmisi ā-wāpinahkik, āh-tawutsahwātsik¹ mustuswah; ākwah ōtā nāway kāw ōmis āh-pā-tipwayāyit ā-misihtawayāyit². ākwah mitātaht tipahikan ākuyikuhk iskuh āh-ayātsik paskwāwi-mustuswak, iyikuhk ā-mihtsātitsik, ākā āh-tawāyik itah kā-pimuhtātsik. ākuyikuhk iskuh, mitātaht tipahikan iskuh mihtsātiyit mustuswah, āh-wāpamātsik nāhiyawak kayās, nānitaw niyānanu-mitanaw askiy. āyaku pāyak ātsimuwin. kahkiyaw ākusi.

(2) pāyak nāpāw puwāmākan isiyihkāsōw; āwakōw kā-wāpamāt ōhi mustuswah. ākwah pāyak nāpāw tāmpāsīn³ siyihkāsōw. ākwah pāyak wataniy isiyihkāsōw. ākunik āh-wāpamātsik iyikuhk ā-mihtsātiyit paskwāwi-mustuswah. ākusi āyakō.

21. A POOR ASSINIBOINE BECOMES CHIEF.

sākāwāw.

(1) kītahtawā upwāsīmuwak mihtsātiwak; mīnah mikiwāhpah mihtsātinwah. pāyak upwāsīmōw uskinikiw mistahi kitimākisiw. nam āwiyah uwāhkumākanah pimātisiyiwah. “tāpwā nikitimākisin,” itāyihitam. ākwah wīwah, nōtukāsiwah kākāts, kakwātsimāw:

(2) “āwiyak tsī kiwāhkumākan pimātisiw, kōhtāwiy kikāwiy kisīm kistās kimis? nam āwiyak tsī pimātisiw?” itāw.

(3) ākwah umis itik: “mituni nam āwiyak.”

(4) “ākwah tāpwā kikitimākisinānaw. āhkamāyimō āh-atuskāyin. niya mīnah nik-āhkamāyimun, ōtah kā-wīkīhkāmuyahk kit-ātus-kawāyahkuk ta-pamihāyahkuk, ōma itah kā-wīkīhkāmuyahk.”

(5) “āha?,” itik.

(6) āh-pipuniyik ākwah atuskāwak. āh-miyuskamik āh-āhtukāwiht, ākwah papāmuhtāw. matukahpihk pōtā miskam: mīkwānah ākwah pīwāpiskwah. ākwah kiwāhtatāw; uwikimākanah miyāw.

¹ Probably the normal form is *ah-tawitisahwātsik*, initial stem *taw-*: “open”, transitive verb final *-tisahw-*: “drive” (cf. *pimūtisahwāw*: “he drives him on”).

² The last two words are no doubt wrongly recorded; the only correction I can suggest is too far from the text: *āh-pā-kīpwāyik ā-misih-tawāyik* it closed up, the big opening.” The meaning was clear from Coming-Day’s gestures.

³ So recorded; is this the *tawipāsīn* who occurs in text 10?

20. A GREAT HERD.

Coming-Day.

(1) The old-time buffalos, for a distance of some ten miles the earth was not visible, as the buffalos covered it. This story is not old, perhaps fifty years ago it was, when the buffalos were so many. Five men they were who told of it, having seen it when they were out for a walk, these Cree. They shook their blankets like this, to drive the buffalos apart, and behind them the herd closed in again. And for a distance often miles there were buffalos so numerous that there was no opening where they walked. Ten miles in length was the herd of buffalos which these Cree saw of old, some fifty years ago. That is a story; that is all there is to it.

(2) One man was called Powamekan; he saw these buffalos. And one man was called Tampesin. And one was called Bird-Tail. They saw the herd of buffalos that was so great. That is all.

21. A POOR ASSINIBOINE BECOMES CHIEF.

Adam Sakewew.

(1) Once upon a time there were many Assiniboine Sioux; and there were many tents. One Assiniboine, a young man, was very poor. None of his kinsfolk were living. "Truly I am wretched," he thought. Then he asked his wife, who was nearly an old woman:

(2) "Are any of your kinsfolk alive, your father, your mother, your younger brother or sister, your elder brother, your elder sister? Is none of them alive?" he asked her.

(3) She answered him, "They are all gone."

(4) "Then truly we are pitiable. Take heart and work. I too shall take courage, and we shall work for the people here among whom we dwell."

(5) "Yes," she answered him.

(6) In winter then they worked. In spring, when his people moved camp, he walked about. In an abandoned lodge he found something: some feathers and some pieces of metal. He took the things home and gave them to his wife.

(7) "nah ōhi kanawāyihdah," itāw.

(8) ākwah manimisāskwatwāw; ahtsāpiyah minah usihāw; nī-sitanaw niyānanusāp usihtāw atsusisah. ākwah astāwāw. kisihtāw kahkiyaw. ākwah pihtatwānah kaskikwātāw. ākwah ispatināhk ituhtāw, ā-wihkwästāyikih mikiwahpah ā-kitāpahtahk. wāpahtam mikiwāhp pihtāyis āh-tsimatāyik.

(9) itāyihdam, "wāyōtisiw nāhah. mahtih nka-ntawi-kakwā-tsimāw; nka-ntaw-ātāmāw atimwah پایاک ōh ōhtsi nīpisisah," itāyihdam.

(10) ituhtāw āh-utākusiniyik, mihtsāt āh-wāpamāt atimwah, utāpānāskwah, atim-ōtāpānāskwah. ākwah āh-pihtukāt. pōtih apiyiwa nāpāwa.

(11) "tawāw, uskinikiw", itik; "hāw. ta-mītsisōw."

(12) asamāw. ā-kīsi-mītsisut, miyāw.

(13) "ōh ōhtsi kā-pāy-ituhtāyān atsusisah, 'māskōts پایاک miyitsih atsimusisah,' āh-itāyihdamān. k-uh-pihtukāyān."

(14) "āha?, kika-miyitin."

(15) tāpakuhp ihtasiyiwah.

(16) "āsay pāhkwāpiwak ōk ātsimusisah; āwakunik kimiyitin; ākwah ukāwīwāwa, atsimusisah ukāwīwāwah. kitatamihin ōhi kā-pā-miyiwin."

(17) ākwah iskwāwak pustamuhāwak kiskānakwah ōhi k-ātā-wāwiht. kākā-tipiskāyiw āsay. kiwāhtahāw; nayōmāw atsimusisah kahkiyaw. pimitisahuk ōhih kiskānakwah.

(18) uwikimākanah kitutāw. "pā-wayawi!"

(19) wayawīw aw iskwāw.

(20) "sakahpis. ōh ōtawāsimisah kita-nuhāw."

(21) sakahpitāw. asamāw ōh ātimwah. uhpikihāw utawāsimisah.

(22) āsay minah kutakah kiskikaham misāskwatwah. kāyāpits āku-tahtu, nīsitāw niyānanusāp āsay min ōsihtāw. āh-kisihtāt, āsay minah ispatināhk ituhtāw. āsay minah kitāpahtam miki-wahpah.

(23) "nākih mihtsātiwak āh-atuskātsik iskwāwak," itāyihdam; "ākutā nika-kiwukān," itāyihdam awah kā-kitimākisit upwāsimōw.

(24) kiyukāw āh-utākusiniyik, āh-pimiwitāt ōhi kā-kih-usihtāt atsusisah.

(25) ā-takuhtāt mikiwāhpihk, "tawāw," itik ōhi nāpāwah.

(26) pihtukāw; āsay minah asamāw.

(27) ā-kīsi-mitsisut, "hāw, uskinikiw! nama wihkāts kikiwukān. kā-pā-kiyukāyin kikway ātukā ā-pā-nitawāyihdaman?"

(28) "ōhi āh-pimiwitāyān ā-pāy-atāmītān, kispin kitayān. 'ayā-wak iskwāwak mihkihwānah mātāhikan tsīkahikan kiskiman mōhkumān,' āh-itāyihdamān, 'mahtih nka-ntaw-ātāmāw,' k-ātā-yihdamān."

- (7) "Take these things and save them up," he told her.
- (8) Then he gathered spruce-wood; he made a bow and twenty-five arrows. Then he put feathers on the arrows. He completed it all. Then he sewed a quiver. Then he went to the top of a hill and looked at the lodges which stood in a circle. He saw a single lodge which stood in the center.
- (9) He thought, "That man is rich. Suppose I go ask him; I shall buy a dog from him with these arrows," he thought.
- (10) He went there in the evening, and saw a great many dogs and sleds, dog-sleds. When he entered the lodge, there sat a man.
- (11) "Come in, young man," said the other to him; "Come, let him eat."
- (12) He was given to eat. When he had finished his meal, he gave the things to the other.
- (13) "I have come here on account of these arrows, thinking 'Perhaps he would give me a puppy;' that is why I have come to your tent."
- (14) "Yes, I shall give you some."
- (15) There were seven of them.
- (16) "These puppies have already opened their eyes; I give you these; also the dam, the puppies' mother. I thank you for having come and given me these things."
- (17) Then the women harnessed the female that had been sold. It was already close to night. He took them home, carrying all the puppies. The bitch ran behind him.
- (18) He called to his wife, "Come out!"
- (19) She came out of the lodge.
- (20) "Tie her up. Let her suckle these puppies of hers."
- (21) She tied her up and fed her. The dog brought up its young.
- (22) Then again he cut some spruce-sticks. Again the same number, twenty-five, he made. When he had finished them, again he went to the hill-top and looked down at the tents.
- (23) "Down there are many women at work," he thought; "There I shall visit," thought the poor Stony.
- (24) He made his visit at dusk, carrying along the arrows he had made.
- (25) When he came to the tent, "Come in," said the man to him.
- (26) He entered; this time too he was given food.
- (27) When he had eaten. "Now, young man, it is not your habit to go a-visiting. No doubt you have called here with something in mind."
- (28) "It is that I have come to trade you these things which I am carrying with me, if you have the trade. 'The women have hide-flatteners, hide-scrapers, hatchets, files, and knives,' was my thought; 'Suppose I go buy them from him,' was my thought."

(29) "āha?, ihtakunwah," itik ōhi nāpāwah.

(30) kahkiyaw miyik tahtu kā-pāw-atāmāt. kiwāhtatāw wiki-wāhk. ākwah miyāw uwikimākanah.

(31) "nah ōhi; kiŷ ōh āyā; nahastāh; kanawāyihth; usām mistahā kikitimākisinānaw," itāw uwikimākanah.

(32) "āha?," itik, "kitatamihin," itik uwikimākanah.

(33) āsay minah utinam misāskwatwah; āsay minah nīsitānaw niyānanusāp usihtāw. kīsihtāw. āsay minah āw-utākusiniyik ā-wihkwāstāyikih mikiwāhpah kitāpahtam: pōtih pihthāyisk tsimātāyiw mikiwāhp.

(34) itāyihtham: "nāhah ukimāw manitōwiw; nihtā-nanātawihiwāw," itāyihtham.

(35) ituhtāw; āh-utākusiniyik pihthukāw.

(36) "tawāw," itāw.

(37) āsay minah asamāw. āh-itāpit askutāskupisunihk, pōtih wāpahtam pāskisikanah nistuh. asamāw. āh-kīsi-mītsisut, miyāw pāskisikan pāyak, āh-atāwāt ōh ōhtsi atsusisah, ākwah kaskitāw, pihthipihkwānah ā-sākaskināyit, ākwah mōsasiniyah nīsitānaw, ākwah tsahkisāhikanah nīsu, ākwah kātahikanah nīsu.

(38) "kitatamihin, uskinikiw, ōhih kā-miyiyin," itāw.

(39) kiwāw.

(40) "ākusi kanawāyihth," itāw uwikimākanah.

(41) āsay minah usihtāw atsusisah nīsitānaw, "āyōkunih nik-āyān," āh-itāyihthah. kīsihtāw. ākwah ōk atsimusisak misikitiwak; ākwah āsay takwākin; āsay mitunih misikitiwak. ākwah aw iskwāw nakayāhāw. pā-pimākāmāpitāw ōh ātsimusisah. ākwah kākāts pipun. ākwah mituni kisin. kākāts āh-pipuhk, paskāpitsiwak āh-nīsitsik uwikimākanah awa kā-kitimākisit. sakāw utihtam āh-ihkatawayik, wāsakām ā-sakāyik, mihtah āh-mitsāniyikih, minah mustuswah āh-mihtsātiyit. nipahāw pāyak mustuswah. ākwah usihtāw wīkih, mikiwāhp, mihtikuwāhp ā-misāyik. ākwah kahkiyaw utinam wiŷās. ākwah tahtu-kīsikāw mātsīw; tahtu-kīsikāw minahōw. atimwah āpatsihāwak ayānāniw; kahkiyaw utinamwak wiŷās. minah wanīhikāw mistiku-wanīhikanah, mahīhkanah āh-nōtsihāt, nanātuhk atāwākanah ā-nipahāt wanīhikanihk. pāyak kīsikāw āskaw mitātaht ayiwākās nipahāw mahīhkanah. mihtsāt usihtāw tsāsipitsikanah, wiŷās ākutah āh-akutāt, wiŷās āh-akutāt tsāsipitsikanihk. ākwah aw iskwāw āhkamāyimōw. kākāts wiŷāpaniyik pōn-ātuskāw, mistay ā-atuskātsik. āsay atikā-kīsupwāyāyiw.

(42) "maht ākwah nk-ōsīhāw utāpānāsk," itāyihtham.

(43) usihāw atim-utāpānāskwah, āh-pasahwāt mistikwah, napa-kitāpānāskwah āh-usihāt. ā-kī-kīsihāt, tahputāw¹. ākutah napa-kāhtikuhk ahāw mustuswāyānah minah mahīhkaniwāyānah, nanā-

¹ Probably *takuhtāw*: "he came back to the house."

(29) "Yes, these things are here," said the man to him.

(30) He gave him all the things he had come to buy. He took them home and gave them to his wife.

(31) "Here, take these things; do you keep them; put them away and take care of them; we are altogether too destitute," said he to his wife.

(32) "Yes," his wife answered him; "Thank you."

(33) Again he took some spruce-sticks; again he made twenty-five. He finished them. Again at nightfall he looked at the tents standing in a circle. There in the center stood a lodge.

(34) He thought: "Yonder chief has spirit-power; he is a great healer."

(35) He went there; at nightfall he entered.

(36) "Come in," he was told.

(37) Again he was given food. When he looked at the wooden beams along the wall, there he saw three guns. He was given food. When he had eaten, he was given a gun, which he bought with those arrows, also some gun-powder, a powder-horn full of it, twenty bullets, two flints, and two ramrods.

(38) "I thank you, young man, for giving me these," he said to him.

(39) He went home.

(40) "So do you save these things," he told his wife.

(41) Again he made twenty arrows, "These I shall keep," being his plan. He finished them. Now those puppies had grown up and it was autumn; they were already quite big. The woman broke them to harness. She hitched up those young dogs. Then it was nearly winter, and very cold. When it was nearly winter, the two, the poor man and his wife, moved camp away from the others. He came to a wood with an open space in the middle with woods all round, where there was plenty of fuel and where the buffalos were many. He killed a buffalo. Then he built his dwelling, a large wooden house. He took all the meat. Then every day he hunted; every day he made a killing. They used the eight dogs; they took all the meat. Also he trapped with wooden traps, trying for wolves, and killed all kinds of fur-bearing beasts in his traps. Often he killed more than ten wolves in a day. He built many drying-frames, on which he hung his meat. The woman, too, worked bravely. It would be almost dawn when they quit work, so busy were they. The warm weather was already coming on.

(42) "I suppose I had better make a sled now," he thought.

(43) He built a dog-sled with split trees, a flat dog-sled. When he had finished it, he tied it up. On the boards of it he put buffalo-

tuhk atāwākanah. sipwāhtāw, āy-ituhtāt waskāhikanihk, utātā-wāwah ā-ntawāpamāt. takuhtāw.

(44) "haw, pihtukah; asam kitāmak," itik ukimāwah.

(45) pihtukahāw waskāhikanihk, āh-asamāt.

(46) ākwah awa uskiniw kā-kitimākisit, "awīnah itah āh-ayāt āh-pāw-āh-uhtsi-sipwāhtāyan?" itik.

(47) "niya pikō ākwah niwikimākan. mistahi nitayān wiyās wiynwah pimiya atāwākanah. ntawāyhtamani wiyās, kika-miyitin."

(48) "āha?, nintawāyhtān mitsim tahtuh āh-ayāyan; kahkiyaw nik-ōtinān," itik; "tāniyikuhk utāpānāskwak?"

(49) "pāyak, nīsu, mitātaht utāpānāskwak."

(50) "wahwāh! mistahi kititwān. ahpōh otānaw āy-utihtamān, nama wihkāts mitātaht sākaskināwak utāpānāskwak."

(51) "āha?"

(52) "ākwah āh-pāyakuyan, kiwikimākan ā-nīsiyāk, mistahi kā-ntawāyimatsik utāpānāskwak."

(53) "āha?," itāw. "nōhtaw. wiyās pikō mitātaht utāpānāskwak kā-ntawāyhtaman. tahtu kākway atāwākanah māstawatātawāwi kōskinikimak, ākuyikuhk nka-pāy-ituhtān ta-pāw-utinikāyān. anuhts wiyah pāyakwasākay kika-miyin, kaskitāwākin ākwah pāhpāsāpuwāyān. ākwah kiyah pāyakwayōwinis wāmistikōsiw-ayōwinisah, astutin, ākwah kiyah kiminihkwāwin kā-miywāsik, ākwah pāyakunisk mihkāwākin, ākwah tsistāmāw; iyikuhk ā-wih-miyiyan. itāp pāy-utinikāyāni ākutah ka-wihtamātin."

(54) kiwāw. uwikimākanah utihtāw. pāyakwā nipāw; uwikimākanah utihtāw. miyāw.

(55) "kakwāyahō; omā usihtāh kit-ōskutākayin," itāw.

(56) kakwāyahōw ā-kaskikwātahk aw iskwāw uskutākay omā kaskitāwākin, utāsa mīnah aw iskwāw, wanakwayah mīnah. pustayōwinisāw aw iskwāw.

(57) "hā, pakwahtāh omah," itāw uwikimākanah. "ōma wāpu-wāyān."

(58) ā-kīsi-pustayōwinisāt aw iskwāw, ākwah awa nāpāw pustayōwinisāw, wāmistikōsiw-ayōwinisah; astutin, pustatutināw. āsay namuya kitimākisiwak. utinam; uyākanihk iskutāwāpuy sīkinam, ākwah āyakō āh-minihkwātsik. kākāts ā-wāpaniyik.

(59) "āy, ākuyikuhk; pōni-minihkwātān; usām kik-ātuskānānaw; ta-takusinwak ayīsiyiniwak, wāmistikōsiwak, ā-wih-pā-nātahkik wiyās. āhkamāyimuh āh-atuskāyīn. usām mistahi kikitimāki-sinānaw, ākā awiyak āh-wahkumāyahk. āwak ohtsi kā-kīh-atā-wāyān atimwak, āwakunik kit-ōtāmiyahk. āhkamāyimō ākwah tāpwā kit-ātuskāyīn; niya mīnah nik-āhkamāyimun ta-nipahtāyān atāwākanah."

(60) tāpwā ā-kī-nistu-tipiskāyik nikutwāsik utāpānāskwah taku-siniyiwah.

robes, wolfskins, and all kinds of furs. He went off to see the trader in his house. He came there.

(44) "Well, bring them in; feed your dogs," said the agent to him.

(45) He brought them into the shed and fed them.

(46) Then they asked the poor young man, "Who is there at the places you come from?"

(47) "Only my wife and I. I have a great deal of meat, fats, grease, and fur. If you need meat, I can give you some."

(48) "Yes, I want all the food you have. I can take it all," the other told him; "How many wagonloads is it?"

(49) "One, two, ten wagonloads."

(50) "Well! You are saying a great deal. Even when I come to a town, there are never ten loads."

(51) "Yes."

(52) "For you and your wife alone that is quite a few sleds."

(53) "Yes," answered the other, "and that is not all. It is for meat alone that I need ten sleds. When your helpers have carted away all the furs, then I shall come to take my pay. To-day just give me one dress-length, black cloth and striped cloth. And one suit of your white-man's clothes, a hat, and some of your own good liquor, one fathom of red flannel, and some tobacco; that is all you need to give me. When I come back to collect, I shall tell you the rest."

(54) He went home to his wife, sleeping one night on the way. He gave her the things.

(55) "Stick to your work; make yourself a dress of this," he told her.

(56) The woman worked busily, sewing a dress for herself out of the black broadcloth, as well as some gaiters and sleeves. She put on her new clothes.

(57) "Good, now wear this round your waist," he said to his wife, "this robe."

(58) When the woman had dressed up, the man also dressed up in white-man's clothes, and put on his hat. Now they were no longer poor. He took the whiskey and poured it into a bowl and then they drank it.

(59) When it was almost daylight, "There, that will do; let us stop drinking; we have too much work ahead; some people are coming, Frenchmen, to fetch meat. Set bravely to work. We are altogether too poor, having no kinspeople. It was for this I bought the dogs, to be our beasts of burden. Take heart and work bravely; I too shall work stoutly at getting furs."

(60) Accordingly, three days later six sleds arrived.

(61) "pisisik wiyās pātāhkāk; atāwākanak pāyak utāpānāsk ka-pāsiwāwāwak, niyānan utāpānāsk wiyās ākwah."

(62) āh-takusiḥkik ōkih wāmistikōsiwak, ākwah pōsihtāwak wiyās; namuya āpihtaw utinamwak; namuya ahpōh āpihtaw atāwākanah utināwak. kiwāwak. ākwah nātā waskāhikanihk takusinwak. ākwah aw ōkimāw ātsimustawāw:

(63) "māskōts nīsitānaw utāpānāskwak ta-sākaskināwak. mistahi wiyās, pimiyaḥ mīnah, wiyaḥw mīnah. māskōts mistahā kik-ātāyihātān, ukimāw, wāpahtamanā, pāyak ayīsiyiniw kita-miyisk ahtayah, nanātuhk mītsiwin. wāyōtisiw āh-pāyakut, uwikimākanah āh-nīsitsik. mihtah āh-wikitsik tāpiskōts ōtānaw ayīsiyiniw wātihtahkih. namuya wīhkāts kahkiyaw sākaskināwak utāpānāskwak, ākwah uki nikutwāsik utāpānāskwak kahkiyaw kā-sākaskinātsik. ākwah nānitaw nīsitānaw utāpānāskwak ta-sipwāhtāyān kahkiyaw nika-pātān tahtuh kā-ayātsik mītsiwin ahtayah minah."

(64) "hā, ākusi ā-isi-wāpahtaman?"

(65) "āha?"

(66) "nīsitānaw utāpānāskwak ka-sipwāhtahāwāwak. kīspin sākaskinātsih, kahkiyaw sākaskinātawāwih, tāpiskōts mihtsāt utānaw āh-wāpahtamān nik-ātāyihātān. hāw, sipwāhtāk."

(67) ākwa sipwāhtāwak nīsitānaw utāpānāskwak.

(68) "kahkiyaw pātāyiw¹ pōsihtāyākō ta-pā-sipwāhtāwak. mah-tih nika-wāpamimāwah uwikimākanah mistahā kāh-atuskāyit."

(69) takusinwak; ākwah kahkiyaw utāpānāskwak sākaskinayāwak. ākwah awah utāmah atimwah aw ōpwāsimōw ayānāniw kahkiyaw utāpahāw, atāwākanah āh-pōsihāt, āh-utāpāyit. namuya sāmāk sipwāhtāw. ā-kī-nistu-kīsikāyik sipwāhtāw; utihtam waskāhikanah. nam āskwa kīsi-masinahikāwak, āh-akihtahkik wiyās pimiyaḥ kāhkāwakwah wiyaḥw atāwākanah, āyikuḥk āy-is-payiyik. āh-takusiḥk, kāyāpits atuskāyiwah. āh-takusiḥk, uhpā-pākipitamān kiskiwāhun. pā-nakiskāk. ā-wīh-ati-pihtukāt iskwāhtāmiḥk, āh-atamiskawāt ōhi nāpāwah ākwah ōh iskwāwah. āh-atamiskawāt, ākuyikuḥk kā-matwāwiwik misi-pāskisikan.

(70) ākusi, "āy, ākwah kākway kintawāyihātān?" itik.

(71) "hā, kiyah kitayōwinisah nāwōh ayōwinisah ayīsiyiniwak ta-pusiskahkik ā-kaskitāwākih. ākwah, kīspin kitayāwāw, pāyak misatim. ākutōwahk ā-ntawāyimakik."

(72) "āha?, ntayāwāw pāyak," itik ōh ōkimāwah; "wāpahkih ta-pāsiwāwak."

(73) ākwah ā-wāpaniyik mānikanihk pihtukātisahumāwah pōtih mihtsāt misatimwah.

(74) "āw," itik, "āstam." itik ukimāwah; "pā-wāpam awa misatim," itik.

(75) ituhtāw; wāpamāw pōtih mihtsāt misatimwah. "ākwah awaw ukimāw ayānāniw ayāwāw atimwah," itāyihām. "aw ukimāw."

¹ Probably an error.

(61) "Bring only meat; one load of fur you will bring, and five loads of meat."

(62) When those Frenchmen arrived, they loaded meat; they did not take half of it, and they took not even half of the pelts. They went back. They arrived yonder at the trading-house. Then the agent was told:

(63) "Perhaps twenty sleds will be filled. There is much meat, grease, and fat. No doubt you will think it a great deal for one man to give you in fur and various kinds of food. He has grown rich, all by himself with his wife. The firewood where they live looks like a town, as one approaches. Never are all the sleds full, and there are the six sleds all loaded. If I go off with some twenty sleds, I can bring all the meat they have and the furs."

(64) "So that is the way you fared?"

(65) "Yes."

(66) "You will go off with twenty sleds. When they are all full, I shall think I am beholding many villages. Very well, be off."

(67) So twenty sleds started out.

(68) "When you have loaded it all, let them set out and come here. I should like to see his wife who does so much work."

(69) They arrived; and all the sleds were loaded full. In addition the Stony hitched up all his eight dogs and loaded the sled with fur and took it. He did not set out right away. After three days he set out; he came to the trading- post. They had not yet done writing as they counted the amount of the meat, grease, dried meat, fat, and pelts. When he arrived, they were still at work. When he reached the place, they hoisted the flag for him. They came to meet him, and as he entered the door, he shook hands with the man and his wife. As he shook hands with them, the cannon was fired.

(70) Then, "Well, and what do you wish for?" he was asked.

(71) "Of your clothes, four suits for men to wear, black suits. And, if you have one, a horse. That is what I want."

(72) "Very well, I have one," the agent told him; "tomorrow they will be brought."

(73) And in the morning, there, into the paddock were driven a great many horses.

(74) "Well," said the other to him, "Come here," said the agent; "Come and look at this horse," he said.

(75) He went there; there he saw many horses. "So the chief has eight horses," thought he.

(76) "ā," itik, "ōki misatimwak tāpakuhp kik-ōtināwak."

(77) ākwah utināw; tāpakuhp misatimwah ākwah utināw āya-kunih.

(78) "haw, pāyak kā-nitōmat misatim, wiyās kā-miyiyin. āku-yikō tāpipayiw wiyās, ōkih misatimwak kā-utinatsik. hāw, kita-tamiskātin; niya nitām kimiyyitin, āh-atamiskātān," itāw; "mistahā kitōtān, tāpiskōts niyānan ōtānawah āw-utihtamān, iyikuhk kā-miyiyin mitsiwin ahtayak minah. āwak uhtsi namuya kika-nāpā-wisin, tākusiniyyin ōtah. kiya nīkān kik-ātamiskātin, namuya kutak awiyak, kiya pikōw. pāyak ukimāwayān kimiyyitin. pāyak kiski-wāhun kimiyyitin. āwakō kitaw-uhts-ātamiskātān. ā, ākusi. ākwah kikway wāh-utinaman ayōwinisah?"

(79) "nāō ayīsiyiniwak ta-pusiskahkik. ākwah kiyah kiminih-kwāwin. ākwah mihkwākin nāwunisk ākwah kaskitāwākin nāwinisk. ākwah tsistāmāw. ākwah pāskisikāwin. ākwah nanātuhk kākway, wāpamunah, wiyamanak. āku-tahtu āh-ayihik."

(80) kahkiyaw miyāw. nātakām ituhtāw, ā-ntawi-kiskikahabk apasuyah. pāyakutipiskwāw kāwi takusin; mitātaht ayiwāk tāpakuhp pātāw apasuyah, ā-kī-pātāt ākwah kā-miyiht ayōwinisah tahtuh kā-ntutahk, tsistāmāwah, minah kahkiyaw kākway kā-miyiht awā kā-kitimākisit. kiwāw; utihtam wīkiwāw.

(81) āsay iyihāyiw; miyuskamiyiw. ākwah tāpway ākwah nōtsihāw mustuswah. kiyipah nipahāw. nīsūsāp ākwah usihtāw aw iskwāw pahkākinwah; kīsihtāw. ākwah kaskikwātamwak, mikiwāhp āw-usihtātsik. āsay nīpiyah nōkwaniyiwah; ākwah mānukāwak; ākwah tsikāskwahpitamwak ōmā mihkwākin mīna ōma kaskitāwākin. ākwah utākusiniyiw; ākuyikuhk kīsi-nahas-tāsōw. ākwah āh-pihtukātsik apiwak.

(82) "pustayōwinisāh," itāw uwīkimākanah.

(83) pustayōwinisāw aw iskwāw, awa mīna nāpāw. ākwah minah minihkwāwak ōmah iskutāwāpuy.

(84) kākāts ā-wāpaniyik, "āh, pōni-minihkwātān," itāw uwīkimākanah.

(85) āh-wāpaniyik, "āh, ākwah ka-pitsinānaw; ka-ntōnawānawak ayīsiyiniwak," itāw uwīkimākanah.

(86) ākwah pitsiwak. tahtu-kīsikāw pimipitsiwak. āskaw minahōw, mitsiwin āy-usihtātsik pahkākin minah, kātāhtawā āh-kisupwayik wāpahtamwak mikiwāhpah pōtih.

(87) "āh, ayōwāpitān ōtah," itāw wīwa awa kā-kīh-kitimākisit.

(88) kitahtawā kā-wāpamātsik āh-tāhtapiyit, ispatināhk āh-ayāyit. wāpamun utinam ā-wāsāpiskinamōwāt. ituhtāw aw uskinikiw.

(89) hāh, awa āh-takusihk aw ōskinikiw, āh-kitāpamāt, "āyōkw āwa kāh-kīh-kitimākisit," itāyihitam.

(90) ākusi māka āyakō ākwah kakwātsimāw, "ākutah tsiy ayāw anah kā-kīh-mānah-wīkihkāmuwak?"

(76) "There," he told him, "you may take seven of these horses."

(77) He took them; he took seven of those horses.

(78) "Now you asked for one horse for the meat you gave me. That meat pays for these horses you have just taken. And now I want to make you a present; I give you my own horse as a present," he told him; "You have done great things; as if I came to five villages is the amount of the food and the pelts you have given me. Therefore you shall not need to be bashful when you come here. I shall greet you first of all, no one else, only you. A chief's coat I shall give you, and a flag; these I give you as presents. So much for that. And now, what will you take in the way of clothes?"

(79) "Suits for four men. Also some of your liquor. Also four fathoms of red flannel, and four of black broadcloth. Also some tobacco. Also ammunition. Also various things, such as mirrors and paint. That is the number of things."

(80) He was given all of it. He went into the forest and cut tent-sticks. After one night he came back; he brought seventeen tentpoles along with the things he had been given, the clothes he had asked for, the tobacco, and all the things he had been given, that poor man. He went home; he reached their dwelling.

(81) It was already the time of thaw; spring had come. Then accordingly he hunted buffalo. Quickly did he kill them. Then the woman prepared twelve hides; she finished them. Then they sewed them, making a tent. The leaves were already budding when they set up their tent; they tied that red cloth and black cloth to the poles. When night fell, he had finished arranging his belongings. Then they went into the tent and sat there.

(82) "Put on your good clothes," he told his wife.

(83) The woman dressed up, and so did the man. Then they drank that whiskey.

(84) When it was almost daybreak, "Now, let us stop drinking," he said to his wife.

(85) At daybreak, "There, now we shall move camp; we shall look for some people," he said to her.

(86) So they moved camp. All day long they marched. At times he killed game, and they prepared stored food and hides. Then, when the heat of the day had come, they saw some tents.

(87) "Well, let us stop and rest here," said he who had been poor to his wife.

(88) Presently they saw a man on horseback, on a hill. He took a mirror and flashed signals to him. The young man approached.

(89) When this young man looked at them, "This is he who once was poor," was his thought.

(90) Thereupon that man asked him, "Is he over there with whom I used to stay?"

- (91) "āha?, ākutah ayāw."
 (92) "ana mākah atimwah kā-kīh-atāmak?"
 (93) "aha?, ākutah ayāw."
 (94) "ana māka mihkihwānah kā-kīh-atāmak ukimāw?"
 (95) "āha?, ākutah ayāw."
 (96) "ana māka pāskisikan kā-kīh-atāmak ukimāw?"
 (97) "ākutah ayāw. kahkiyaw ayīsiyiniwak ayāwak ākutah."
 (98) "hāw, kiwāpayi. āwakunik aniki nāwu anik ōkimāwak kita-pāy-ituhtāwak ōtah, ōm ātah k-āyiwāpiyān."
 (99) "āha?"
 (100) "ākāya māka kutak awiyak kita-pāy-ituhtāw; āwakunik pikō ākwah kiyah," itāw.
 (101) "aha?"
 (102) sipwāhtāw; kiwāpayiw; kahkiyaw nāwō ntumāw ōh ayīsiyiniwah.
 (103) "nāmah k-ōsāhtsāk, k-āwāsītāk nāma, ākutā āh-uhtsih-ntumikawiyāk."
 (104) hā, ākusi tāhtapiwak āh-ispayitsik. utihtāwak ōhi ka-kitimākisiyit. māmaskātāwak.
 (105) "mistahā ā-kīh-kitimākisit awa k-āsinākusit kā-wāyōtisit," itāyihitamwak ōk ōkimāwak nāwō.
 (106) utinam ayōwinisah.
 (107) "ōhi pustayōwinisā," itāw ōh ōkimāwah.
 (108) ākwah pāyakunisk tsistāmāw miyāw.
 (109) "awah pihtwākan. kitatamihin ā-kīh-miyiyan ōkih atimwak," itāw.
 (110) ākwah kutak. ayōwinisah miyāw, mihkihwānah iskwāw-āpatsihtsikanah kā-kīh-atāmāt.
 (111) "hāw, ōhi pustayōwinisā," āh-miyāt. ākwah pāyakunisk tsistāmāw, "awa pihtwākan," itāw.
 (112) ākwah kutakah utinam.
 (113) ōma pāskisikan kā-kīh-atāmāt, "hāw. ōhā pustayōwinisāh," itāw; "awa mīnah pihtwākan."
 (114) ātsimustawāw tanisi kā-tōtahk. "anuhts kā-pipuniyik kīh-kīsihtāwāw¹ āwakōw uma kā-wāpahtamāk ōhi ākwah kā-miyitakuk. ākusi ntik, 'ukimāw.'"
 (115) "āha?, kik-ōkimāwin. tahtuh kā-tipāyihitamān mikiwāhpah kahkiyaw kimiyitin, ta-tipāyihitaman," itik kahkiyaw ōhi nāwō ukimāwah.
 (116) ākwah ispitsiw. āw-utihthak ā-wīhkwāstāyikih mikiwāhpah, pihtāyisk ntawī-mānukāyiwa ōh ōkimāwa, āh-atuskākut. usām mistah ā-kī-kitimākisit māsikōts mistahā k-ōh-ukimāwit, k-uh-atuskāt.
 (117) ākusi kahkiyaw.

¹ Wrongly recorded; probably I overheard the prefix *ni-*: "T".

- (91) "Yes, he is there."
(92) "And he from whom I bought the dogs?"
(93) "Yes, he is there."
(94) "And the chief from whom I bought tanning implements?"
(95) "Yes, he is over there."
(96) "And the chief from whom I bought a gun?"
(97) "He is over there. All the people are over there."
(98) "Very well, ride back. Let those four chiefs come here where I am halting."
(99) "Yes."
(100) "But let no one else come here; only they and you," he told him.
(101) "Yes."
(102) He went away; he rode back; he called all four of those men.
(103) "Yonder hill, just beyond it, that is from where the invitation comes to you."
(104) Accordingly they mounted and rode to that place. They came to that man who had been poor. They wondered at him.
(105) "He who was so very poor, here he is looking like this, a wealthy man," thought those four chiefs.
(106) He took the clothes.
(107) "Do you wear these," he said to that chief.
(108) He gave him also a fathom's length of twist tobacco.
(109) "Here is smoking-stuff. I thank you for having given me these dogs," he said to him.
(110) Then another. He gave him clothing from whom he had bought hide-scrapers and other women's utensils.
(111) "Now, take these to wear," and he gave them to him, together with a fathom's length of tobacco; "Here is something to smoke," he told him.
(112) Then he took some more.
(113) To him from whom he had bought the gun, "There, do you wear these," he said; "And here is smoking-stuff."
(114) He told them how he had done. "This winter I have paid him for all this which you see here, and these things which I have given you. He called me 'Chief.'"
(115) "So be it; you shall be chief. As many tents as are under me, I give them all to you to command," he was told by each of those four chiefs.
(116) Then he moved camp to that place. When he came to where the tents stood in a circle, those chieftains set up a lodge in the center, doing the work for him. No doubt it was because he had been so poor, that he became chief, that he worked.
(117) That is all.

22. AN EMBASSY TO THE SNAKES.

mimikwās.

(1) mituni ninikutwāsinān. ā-sipwāhtāyāhk. wiyāpahtamāhkuk mikiwāhpah, nikāsōwanān. ākā ta-wāpamikuyāhkuk ayahtsiyiniyāhk āh-pimuhtatāyāhk ōtāh uhtsi ayōwinisah. āh-ntawih-witaskiyāhk wāhyaw awasāpisk. piyisk nōtihtānān asiniwatsiy, tāpiskāki pikuh āh-pimuhtāyāhk, ākā awiyak ta-nōtinikuyāhk. ā-wih-kakwā-takuhtāyāhk itāh k-ātuhtāyāhk. piyisk awasāpisk nita-kuhtānān.

(2) ākutā piyisk mīnisah miywāsinwah, iyikunk āh-takuhtāyāhk. iyikuhk āh-wāpahtamāhk mikiwāhpah, namuya nikih-pihtukānān, usām ākā ā-kih-nipātsik uskinikiwak. ākā ta-wāpamikuyāhkuk. piyisk kinwās ākawāyihk nkāsōnān.

(3) ākusi kītahtawā ākwah nkaskihtānān pihti-yisk āh-tsimatāk mikiwāhp, āh-ukimāwit kināpikuyiniw. nipihtukānān. āh-tipiskāk. āh-pihtukāyāhk, wanskāw awa ukimāw. ākusi apisīs piku pōnasiwak. wīwa nayāstaw nistiwak, āh-nisōskwāwāt. ākusi pāyak wayawīw awa, āh-atutak, niwitsāwākan; ākusi utinam; kahkiyaw pih-tukatāw ayōwinisah ōhi āh-pimuhtatāyāhk, āh-nitawih-mākiyāhk. mīna nanātuhk akuhpah. ākus isi pakitinamawāw awa kā-pihtukawāyāhk. ākusi wīwah kitutāw; wayawiyiwah. kītahtawā pihtukāyiwah wīwah. wīhkāts pā-pihtukāyiwa ōhtāwiya. ākusi ka-kitutāw ōhtāwiya; ati-wayawiyiwa. ākusi āh-pihtukāyit ōhtāwiya, wah-wayawīwak ōki iskwāwak, kutakihk āh-tuhtātsik. ākusi kutakak ukimāwak pāh-pihtukāwak. ākusi mitunih sākas-kināwak.

(4) ākusi ākwah awa ukimāw pikiskwāw: "hāw, āh-ātah-sāk-wāyimuyān, kikih-miyināwāw t-ōkimāwiyan. ākusi kintawāyimitināwāw ākā ta-pāsītahkuskāyāk ōma kā-wih-ititakuk. kīspin kih-pāh-matsih-nōtsihtātsik, kitāmiwāwak tahtuh kā-miyusitsik kah-kimutamākawināwāw; ākusi mīna niyah nkah-nipahikuk. āsay kayāhtā āh-nipāyān, kayāhtā kutawāwak. ākusi nkuskwani-kuk. āk uhtsi ōhi k-āstākih āh-pāh-ntawih-miyitsik ayōwinisah, mīna mōsw-asiniyah, mīna kaskitāw. ākusi kintawāyimitināwāw ta-miyu-utōtāmiyāk. ākusi kā-wāpahk ta-pāh-ntawih-ukwāmāsiyāk kintutamātināwāw. hāw, ākusi āsi-wihtamātakuk." itāw utōskini-kiyima; "āyōk ōhtsi k-u-ntumitakuk."

(5) "hāw, umah k-ātwayin namuya nka-kī-miyāskānān kipikisk-wāwin," itik ōhi utōskiniyima.

(6) "ākusi māka kākwayak ōkih?"

(7) ākusi kakwātsimāw awa ukimāw.

(8) wihtamawāw pāyak awa nāpāw, āwaku tsiwayān k-ātiht: "nāhiyawak niyanān," itāw; "ākusi ōhtsitaw āh-pāh-ntawāpamitāhk. 'wāhyaw askihk kiyām nka-wāpahtānān,' āh-itāyih tamāhk. āwākō uhtsi ōtah kā-wāpamiyāhk," itāw.

22. AN EMBASSY TO THE SNAKES.

Simon Mimikwas.

(1) There were six of us who set out. When we saw any tipis, we hid from the people, lest the Blackfoot see us. We were carrying garments with us, from here, for we were bound on an embassy far beyond the Rocky Mountains. At last we came to the Rocky Mountains, walking the while only at night, lest anyone fight with us, for we meant to reach our destination. At last we arrived beyond the Rockies.

(2) The berries were ripe by the time we arrived. When we came in sight of the tipis, we did not enter, for we did not care to have them see us before the young warriors were asleep. For quite a while we stayed in hiding.

(3) Then in time we managed to gain the tipi which stood in the center, that of the Snake who was chief. We entered when it was dark. When we entered, the chief arose from his couch. So they made only a small fire. With his wives, they were only three, for he had two wives. So then I bade one of my companions go out; he took the things; he brought in all the things we carried with us to give away, and all kinds of blanket-robos. Then they were set down before him whose tent we had entered. Then he spoke to his wives; they went out. Presently his wives came in. At times his father came in. So then he spoke to his father; the latter would go out. In this fashion, when his father came in, his wives would go out, and go to some other place. Then other chiefs began to come in. The tent became crowded.

(4) Then that chieftain spoke: "Now then, although I was unwilling, you made me chief. Accordingly, I now ask of you not to overstep that which I shall tell you. Had they come here with evil designs, you would have been robbed of as many of your horses as are handsome; and likewise, me they would have killed. Without my knowledge, and while I was yet asleep, they made a fire. Then they awakened me. Their purpose was to come give me these things that lie here, garments, and bullets, and powder. Accordingly, I ask of you that you be good friends. Tomorrow I shall call upon you to come here and make friends with them. There, this is what I had to say to you," he said to his followers; "It was for this that I summoned you."

(5) "Now, this which you have spoken we shall not by any chance transgress, this speech of yours," his followers answered him.

(6) "But now, what sort of men are they?"

(7) Thereupon the chief asked them.

(8) One of those men, the one whose name was Tchiwayan, told him: "We are Cree," he told him; "And we have come with the express purpose of visiting you. 'We shall see much of the earth,' was our thought, and therefore you see us here," he told him.

(9) äkusi ntawih-kawisimōwak ōki ukimāwak.

(10) äkwāyāk äku kitutāw awa öhtāwiya. äkusi ati-wayawiyiwa. ä-kih-kīwāyit öhtāwiya awa ukimāw, äkwāyāk äkwah pihtwāwak. äkusi pihtukäyiwa wiwah awah ukimāw, äh-pätāyit ta-mitsisutsik ōki kã-ntawih-witaskitsik. äkusi ä-kih-mitsisutsik, wayawiwak; witsāwāwak öhih ukimāwa. sipwähtāwak; nātāwak utāmiwāwa minah kutakah ayōwinisah. äkus äh-takuhtātsik, sã-sakahpitāwak utāmiwāwa. äkus isi päh-pihtukatāwak ōki iskwāwak öhi nāhiyawa kākway äh-päh-miyikutsik. äkus isi pihtukāwak kahkiyaw ōki nāpāwak. äkusi äkwah kawisimōwak. äh-wāpahk, waniskāwak. kwayask pamihāwak. ä-kih-mitsisutsik, nahastsikāwak ōki iskwāwak. äkusi wayawiwak; öhtāwiyah aw ökimaw pihtukäyiwa. wihtamawāw äh-tah-tāpwātimiht kutakah ukimāwah. kahkiyaw mitunih sākaskināwak öma mikiwāhp. kitahtawā kutak ukimāw ntawī-ntumāw. takusin āwakō. äkusi äkwah wih-nipahāw āwakō ntsawāts awa ukimāw.

(11) “hāw, nikwāmā, nistah kika-nipahin. wih-nipahatwāwi, nistah ka-nipahin.”

(12) äkusi ntumāw kutak iskwāw äh-nāhiyawāt. päy-ituhtāw äkutah; pihtukāw. äkusi kakwātsimāw awah nāpāw nāhiyaw.

(13) “äh, namōya! namōya äh-päh-nipahtākāyān, minah namuya äh-nöhtä-kimutuyān. ‘mahtih nka-nitawih-pihtwān; minā nka-nitawih-mitsisun,’ äh-itäyihāmān,” itwāw awa nāhiyaw.

(14) äkusi äh-wihtamāht awah ukimāw. äkusi äkwah ökwāmāsah misatimwah nīsu miyāw äh-mihkawikiyit, kiyām äkäh ta-pisis-käyimāyit öhi kã-nöhtān-nipahāyit. täpwāh naskumik. äkus isi miyāw tsistāmāwa, mōsasiniyah, kaskitāw, minā ayōwinisah. äkusi äkwah kīwāwak.

(15) kapä-pipun äkutä ayāwak ōki nāhiyawak. mituni misatimwa mihtsāt miyāwak. äkusi äh-nīpihk, wawāyiwak. äkwah pä-witsāwāw ukwāmāsah kināpikuyiniwa. iyikuhk wāhyaw äh-päy-äyātsik, äkuyikuhk kīwāyiwa ukwāmāsah. nyānanumitanaw äyi-wāk nkutwāsik miyikuk misatimwah.

(16) äkusi äkwah, “wāpamatsih ayahtsiyiniw, wih-nipahiskih, wāpināhkanik ōki misatimwak kã-mikawiyāk. mistahi mäh-mih-kawikiwak äkunik. piku kihih¹ tapasihkāk. äkusi ta-miywāsin, takusiniyani kitaskihk.”

(17) äkus isi kīwāwak. äkusi täpiskāki iyikuhk, pimuhtāw, äkã ta-wāpamikut ayahtsiyiniwa. piyisk miyāskawāw. iyikuhk kākāts äh-pipuniyik, äkuyikuhk takusin.

(18) päyak ayahtsiyiniwah äh-kimutamākutsik, atimāwak. äkusi äkunih maskamāwak. äkusi ä-wih-nipahikutsik, nipahāwak. äkus isi kīwāwak.

¹ Probably *kīwāh* - : “homeward”.

(9) Then those chieftains went home to bed.

(10) Only then did he address his father. Thereupon the latter went out. When the chief's father had gone home, only then did they smoke. Then the chief's wives came in, bringing food for those to eat who had come to make a treaty. When they had eaten they left the tipi; the chief went with them. They went from there; they fetched their horses and their other things. Then, when they came back, they tethered their horses. Then those women began to bring into their dwelling the things which the Cree had given them when they came. Then all those men went into the tent. So then they went to bed. When day broke, they got up. They were well cared for. When they had eaten, the women put the dwelling in order. Then they went out; the chief's father entered. He told him of the arrival of other chiefs who had been summoned by calling. When all were there, they entirely filled that tent. Presently one more chief was sent for. He arrived. Then this chief thought it best to kill them.

(11) "Now then, my brother in arms, you will kill me too. If you are to kill them, you will kill me too."

(12) Then a woman was called who spoke Cree. She came there; she came into the tent. Then that one Cree was questioned.

(13) "Oh, no! It was not for murder that I came here, and not because I wanted to steal. 'Suppose I go and smoke; suppose I go and eat,' was what I had in mind," said that Cree.

(14) Then that chief was told this. Thereupon he gave his friend two swift horses, that he might cease to mind those whom he desired to kill. He consented. Then likewise he gave him tobacco, bullets, powder, and garments. Thereupon they went home.

(15) Those Cree stayed there all winter. They were given very many horses. Then, when summer came, they made ready to depart. The Snake who was the Cree leader's friend accompanied him a ways. When they had gone quite a ways on the hither journey, only then did his friend go back. The others had given them fifty-six horses.

(16) And so then, "If you see Blackfoot and they want to kill you, give rein to these horses that have been given to you. They are very swift. Simply flee for home. In this way you will easily reach your country."

(17) So then they went home. Then only at night did he march, so as not to be seen by the Blackfoot. At last he had passed them. When it was almost winter, he arrived.

(18) One Blackfoot had stolen horses from them, and him they overtook. They took them away from him. Then, when he tried to kill them, they killed him. So they went home.

(19) äkutah uhtsi kâ-kîh-ihtakuhk kiyôtâwin wîtaskîwin. äkâ ta-kimutamâtutsik tâmiwâwa.

(20) äkuyikuhk päyak pipun, iyikuhk äsa ä-kîh-sipwähtät, pîtus-iyîniwa utaskiyihk ä-kîh-ayât.

(21) "täpwâ nisâkîhikuk kinâpikuyiniwak," kîh-itwâw âwaku kisâyiniw: "ptanâh äkâ wîhkâts matsih-wîtsähtutsik, wiyâpahtut-wâwi," nîkih-itwân mâna, ispih âh-ukimâwiyân. âyakô uhtsi nanâ-tuhk ayîsiyiniwak k-ô-kîh-sâkîhitsik: namuya wîhkâts n-ôh-nipah-tâkân. kâkîkâ nkîh-ayân ayahtsiyiniwak utaskîwâhk. âkusi kiyî-wâyâni ntaskihk isi, nkîh-mâna-pikiskâtâwak ayahtsiyiniwak. âyak ôhtsi, kwayask âh-tâtisiyân, k-ôh-kisâyiniwiyân. 'âyukuw ânih kakwâh-ayâk, nitawâsimisitik, âwakô. kahkiyaw ayisiyiniw ka-miyuh-wîtsâwâwâw,' nkîh-itâwak mâna ntawâsimisak."

(22) hâw. äkuyikuhk. hâw. âkusi.

23. IN THE DAYS OF THE SMALL-POX.

nakwâsis.

(1) ispih k-ômikihk âwakô âtsimuwin. âkwah kîtahtawâ ana kisâyiniw âhkusiw, itah âh-kapäsitsik. âkwah utâpäsow, âh-pimipitsitsik. âkwah itah âh-kapäsitsik, äkutah mistahi âhkusiw kisâyiniw anah. umis isiyihkäsow awa kisâyiniw: pitikwayasit isiyihkäsow. âwakô mistahi k-âhkusit. âkwah nâwâw âh-tipiskâk. âkwah pimisin; wîh-nipiw. âkwah äkutah pitsiwak ôki kutakak ayisiyiniwak; mâtisakah nakatâwak päyak mikiwâhp. päyak nôtukâsiw âkwah uskinikiskwâw päyak; âwakô äkâ kâ-wâpit aw uskinikiskwâw; mistahi kitimâkisiw. âkwah namuya kîh-nahastâwak. âh-nipit äkutah wîkimâwak; äkutah awa kisâyiniw pimisin. âkwah nîsu-tipiskâw wîkimâwak. âkwah awa nôtukâsiw âhkusiw. âkwah nîsu-tipiskâw âtahtaw pimâtisiw. âsay kâkâts âh-wâpahk, namuya pimâtisiw; nipiw awa nôtukâsiw. âkwah äkutah päyakow âkâh kâ-wâpit uskinikiskwâw, ukâwiyah kâ-nipiyit.

(2) âkwah äkutah, "tânisi nika-tôtân?" âkusi itâyihtam; "namuya nika-sipwähtân; nîst ôtah nika-nipin," itâyihtam.

(3) âkwah äkutah ayâw.

(4) "misawâts nika-nipin, nista."

(5) âkwah ukâwiyah ôhi kîtahtawâ, "hâw, ntânis, sipwähtä; nyah! anuhts sipwähtä," âh-itikut. âh-tsipayamatisostawât; "nyah, sipwähtä!"

(6) misatimwak nîstu âh-ayâwâw, päyak mistatsimusi; nâö.

(7) hâw, "âha?, nika-sipwähtân," itwâw.

(8) "tântâh âtukâ mäskanaw? nama niwâpin; nama nkiskâyih-tân," âkusi itâyihtam.

(9) hâw, wawäyîw. âkwah misatimwah takusiniyiwa. âkwah äkutah utinâw ôhi misatimwah. âkwah tah-tahkupitâw; âkwah

(19) So began the mutual visiting and the alliance and the agreement not to steal each other's horses.

(20) It was one year from the time when he had set out on his visit to the foreigners' country.

(21) "Truly, the Snake people were fond of me," said that old man; "'Would they might never deal wrongly with each other, when they see one another,' I used to say, when I was chief. That is why all kinds of people loved me: I never killed people. All the time I was in the Blackfoots' country. And when I went home, they would always regret my departure, the Blackfoot. Because I was of decent and righteous character, is why I reached old age. 'That is the way you must try to be, my children, even thus. You must deal rightly with every human being,' I always told my children."

(22) There, that is all. There, even so.

23. IN THE DAYS OF THE SMALL-POX.

Mrs. Coming-Day.

(1) This story took place at the time of the small-pox. A certain old man took sick where they were encamped. He was driving his team, for they were on the trek. And then, there where they camped, that old man became very sick. This was the old man's name: Club-Foot was his name. He was the one who fell very sick. For four nights he lay there; he was at the point of death. Then the other people there moved camp; as was to be expected, that family was abandoned there. An old woman and a young woman; and this young woman was blind; she was pitiable indeed. They were not able to arrange their house. When the old man died, they stayed there with him; there lay the old man. For two nights they stayed with him. Then the old woman took sick. For two nights she barely lived. When it was almost dawn, she was no longer alive; the old woman had died. Then that blind young woman was alone there, she whose mother had died.

(2) Then, "What shall I do?" she thought; "I shall not go away from here; I too shall die in this place." she thought.

(3) So she stayed there.

(4) "In any case I too shall die."

(5) Then suddenly her mother said to her, "Now, my daughter, depart from here; go! Depart even now!" she said to her, speaking as the spirit of one departed to one still alive, "Go, leave!"

(6) She had three horses and one foal; four.

(7) "Very well, I shall depart," she answered.

(8) "But where, I wonder, is the road? I am blind; I do not know," she thought.

(9) So then she made ready. The horses came to where she was. Then she took hold of those horses. She hitched them up; she took

aspapiwin, wiyahpitsikāw. ākwah mātōw. uma wayawīw. ākwah apisi iwahikanisah ākutah aspapiwinihk tahkupitāw, apisi pimī. utināw ōhtāwiyah utsistāmāw-maskimutisiyiw; asiwatāw. maskih-kiwāpuy utinam, mīn āskihkusah, wiyākanis. ākwah kā-sipwāhtāt. mātōw.

(10) "tānisi ātukā nka-pimātisin?" itāyih tam; "namuya niwāpin."

(11) sipwāhtāw; misatimwah sakāpākināw. ākwah māskanaw ntunam. ākwah usitah uhtsi māskanaw āh-ntunahk, piyisk miskam māskanaw. ākuyikuhk sipwāhtāw. mātōw āh-pimuhtāt.

(12) "māskōts nika-nipin," itāyih tam.

(13) ākwah āh-pimuhtāt wāhyam ituhtāw.

(14) "ākwah nka-tāhtapiw."

(15) ākwah umisi āh-tāhtapit. misatimwak sipwāhtāwak; pim-pahtāwak. pāyak kīsikāw kinwās pimipahtāwak misatimwak. piyisk kiskāyih tam: "tipiskāw ākwah." kiskāyih tam: "sakāw; uma māskanaw, sakāw." ituhtāw sakāhk; ākutah kapāsiw. namuya nipāw. āh-wāpahk ākwah sipwāhtāw; ntunam mīna māskanaw. umisi minah usitah, māskanaw nitunam. miskam māskanaw. āsā mīn ākwah tāhtapiw. sipwāhtāw, māskanaw; pimipahtāwak misatimwak. nama kākway nipiy ōtah ayāw; nōhtāyāpākwāw. kītahtawā — misatimwah, pimipahtāwak misatimwak, — nipiy miskam. minihkwāwak ākwah ākutah misatimwak mīn āna īskwāw. ākwah āsay mīna tāhtapiw; ākutah mistatimwak māskanaw ākwah miskamwak. pimipahtāwak misatimwak. āh-tipiskāk nipāw; mīna kapāsiw. kītahtawā misatimwak, "brrr!" wīh-tapasīwak. sākisiw. kī-sakahpitāw. utināw; āsā mīna tāhtapiw. tapasīw. nama kākway māskanaw.

(16) "nama kākway māskanaw ākwah; tāntāh ātukā ākwah?"

(17) itā minah āh-tipiskāk kapāsiw. ākutah nipāw; nipiy ākutah ayāyiw, sakahikan. āh-wāpahk, sipwāhtāw.

(18) "tāntāh ātukā ākwah?"

(19) nama kākway āsay mītsisōwin. māstinam mītsiwin. si-pimuhtāw; tāhtapiw.

(20) "tāntāh ātukā?" itāyih tam.

(21) mākwāts āh-pimuhtāt, kītahtawā nipiy pahkupāwak ōki misatimwak. piyisk uma timīw. wāyōniw. sipwāhtāw mīnah. wāhyaw ākwah itāyih tam. uma āh-sipwāhtāt, umah ispatināw kiskāyih tam, āh-āmatsiwāt, mistah āh-spatināyik. ākutā tāhtapiw. tahkōhtsāyihk pāyakwanuhk nihtakusiw. mātōw. kītahtawā apiw. kītahtawā misatimwak ōki sākisiwak, "prrr!" wīh-tapasīwak. apiw.

(22) "māskōts nika-pakamahuk iyahtsiyiniwak; nika-nipahikwak," itāyih tam.

(23) kītahtawā ayīsiyiniwak, "wāhwā!" itik; "kikitimākisin," itik.

(24) utsāmik. mātōw īskwāw awah.

a saddle and harnessed them. Then she wept. She went out of the tent. A little chopped meat she tied there to the saddle, and a bit of fat. She took her father's tobacco-pouch; she put it into her garment. She took some tea, and a small kettle, and a cup, and set out. She wept.

(10) "I wonder how I shall keep alive", she thought; "I am blind."

(11) She set out; she led the horses on the lines. She sought the road. Seeking the road with her feet, at last she found it. Then she set out. She wept as she walked on.

(12) "No doubt I shall die," she thought.

(13) She walked a long ways.

(14) "Now I shall ride."

(15) So then she mounted a horse. The horses set out; they trotted on. On the first day the horses trotted quite a long time. At last she knew that night was at hand. She knew that there was a grove of trees: "Here is the road, here the grove." She went into the wood; there she camped. She did not sleep. At daybreak she set out again; again she sought the road. Like this, with her feet, she sought the road. She found the road. Again she mounted. She set out on the road; the horses trotted along. She had no water; she was thirsty. Presently — the horses were trotting along, — she found some water. Then the horses and that woman drank there. Then she mounted again; the horses found the road. The horses trotted along. When night fell she slept; she camped again. Suddenly the horses went, "Brrr!" They wanted to run away. She grew frightened. She had tied them up. She took them; she mounted one. She fled. The road was not there.

(16) "This isn't the road; where can the road be?"

(17) Then again when night fell, she camped. There she slept; there was some water, a lake. At daybreak she went from there.

(18) "And whither now?"

(19) By this time she had nothing to eat. She had eaten all her food. She went on, riding.

(20) "Whither, I wonder," she thought.

(21) As she went along, presently the horses were going into water. At last it came as high as this. She turned back. She set out again. She thought it a long ways. Here when she set out, she knew that it was a hill, that she was going up a high hill. She rode there. On top of the hill in a place, she dismounted. She wept. Then she was sitting there. Presently the horses grew frightened; "Brrr!" They made to run away. She sat there.

(22) "Perhaps the Blackfoot will strike me down; they will kill me," she thought.

(23) Presently some people said to her, "Dear me! You are in a sorry state."

(24) Someone kissed her. The woman wept.

(25) "hāw, kika-pimātisin," itik, nāhiyawah āh-miskākut.

(26) mistahi pakwātam ana nāpāw ä-kitimākisiyit ōhi iskwāwah. ākus isi utihtahāw kisiwāk mikiwāhpah, āh-kīwāhtahāt. takusin mikiwāhpihk. awa nāpāw mistahi miyw-ayāw.

(27) "hā, nama kākway tsistāmāw," itāw.

(28) uw iskwāw utināw tsistāmāwah; miyāw ōhi nāpāwah ōhi, maskihkiwāpuy mīnah.

(29) ākutah, "mistahi kitatamihin," itwāw awa nāpāw āh-miyiht tsistāmāwah. ākwah ākutah kīh-pimātisiw an iskwāw.

(30) ākusi ākuyikuhk uma ātsimuwn āh-iskwāk. niki-wāpamāw ana yskwāw; mina nāpāw ana ninisitawāyimāw kā-kīh-miskawāt.

24. A BLACKFOOT ADULTERESS AND HER SALTEAU HUSBAND.

kā-wīhkaskusahk.

(1) kātahawā āsah iskwāw mistahi kiyiskwāw, ākwah āh-unā-pāmit pikw āwiyah nāpāwah uskinikiwah, ākwah āh-āyimisit. kātahawā wāpamik uwikimākanah kutakah; misi-pakamahuk. sipwāhtāw. apsiyiwah utsōwāsimisah; nayōmāw āwakunih. kātahawā kāwi kiwāw; kutakah wiwiwiwa unāpāmah; kisiwāsiw. sipwāhtāw awa nāpāw; kutakah iskwāwah sipwāhtahāw. ākwah nawaswāw aw iskwāw.

(2) tāh-tāpwātāw, "niwīh-wāpināw awah kitsawāsimis!" itāw.

(3) ahtsi pikōw sipwāhtāw nāpāw. wāhya mtunih āy-ispatināk. wāpināw ākutā utsawāsimisah iskwāw awa. ākwah pā-kīwāw. ākwah utsawāsimisah nakatāw, ispatināhk āh-wāpināt, āh-apisisi-siyit.

(4) "mihihkanak nitasamāwak awah iskwāsimisah."

(5) ākwah nātā kīwāpahtāw. mākwaṭs wīkiwāhk āh-apit, unāpāma takuhtāyiwa.

(6) "tāniwā nitānis?" itik.

(7) "niwāpināw."

(8) "nās!" itik.

(9) misi-pakamahuk mitunih. sipwāhtāw; nātāw utānisah. namuya miskawāw. kutakah ayisiyiniwah miskawāyiwah. takuhtāw.

(10) "tāniwāh?" itik unāpāma.

(11) "niwanihāw."

(12) āsay mina mituni misi-pakamahuk. āsay mina sipwāhtāw. ākwah aw iskwāw pimitisahwāw unāpāma.

(13) "kīwā!" itik.

(14) "namuya! pā-kīwā kiyām!" itāw unāpāma.

(15) ākwah iskwāw kutakah nāpāwah utihtik.

(16) kunt itāw, "namuya nimihātāw. nimirwāyihātān ä-sip-

(25) "There, your life is saved," they told her, for some Cree had found her.

(26) That man was greatly disturbed at the woman's plight. So he took her to some tents that were close by, he took her home with him. He arrived at the camp. That man was very well off.

(27) "I haven't any tobacco," he said to her.

(28) The woman took the tobacco; she gave it to that man, and the tea as well.

(29) Then, "You are doing me a great kindness," said the man when he was given the tobacco. And there that woman was able to live.

(30) So that is the end of this tale. I saw that woman; and I knew the man who found her.

24. A BLACKFOOT ADULTERESS AND HER SALTEAU HUSBAND.

Mrs. Maggie Achenam.

(1) Once upon a time, the story goes, a certain woman was very silly; she would consort with any man or youth, and she was very troublesome. Once her husband caught her with another man and gave her a sound beating. She went away. She had a small child, which she carried on her back. After a while she went back home; her husband had taken another wife; she was angry. The man went away; he took the other woman along with him. Then that woman ran after them.

(2) She kept calling to him, "I'll throw away your child!"

(3) The man went away just the same. Far away on a hill that woman abandoned her child. Then she came back home. She left her child, abandoning it on a hill, a baby.

(4) "To the wolves I feed this little girl."

(5) Then she ran back yonder. As she stayed there in their house, her husband arrived.

(6) "Where is my daughter?" he asked her.

(7) "I have abandoned her."

(8) "Go fetch her!" he ordered her.

(9) He gave her a terrible beating. She went off; she went to fetch her daughter. She could not find her. Other people had found her. She came back.

(10) "Where is she?" her husband asked her.

(11) "I have lost her."

(12) Again he gave her a terrible beating. He went away again. The woman pursued her husband.

(13) "Go home!" he bade her.

(14) "No! Please come home!" she said to her husband.

(15) Then another man came to where that woman was.

(16) She told him all kinds of things, "I am not sorry about him.

wähtät. nawats kiyā mistahi kisākihitiñ," itāw; "nim āh-miywā-yihtamāñ. ākwah ka-sipwähtāñāñaw nīkināhk. ka-npāñāñaw."

(17) takuhtāwak wīkiwāhk iskwāw. ākwah āh-tipiskāk, nāpāw awa sipwähtāw. päyakuhkwāmiw aw iskwāw. nīpātipisk kīwāyiwa unāpāma. ākwah pimisiniyiwa wayawītimihk; kāh-kitōtik.

(18) "pihtukā," itāw; "kayās kā-sipwähtāt niwīkimākan."

(19) ākwah āwa unāpāmāh ōhi ā-takusiniyit.

(20) ākwah, "namuya," itwāw nāpāw; "āhpōh ātukā kiwīkimākan ta-takusin," itāw.

(21) "namuya," itwāw iskwāw, "aspin wāhyaw āh-atimuhtāt."

(22) "ā, namuya! nikustāw kiwīkimākan."

(23) "kiyām pihtukā!" itwāw iskwāw.

(24) awa nāpāw, "hā," itwāw, "nika-pihtukāñ."

(25) ākwah mäh-māsihāw¹ iskwāw.

(26) "āhpōh ātukā kināpām ta-takusin. ākāya sōhki pāhpi; ta-takusin kināpām; ka-pakamahukunaw."

(27) "namuya," itwāw iskwāw; "namuya. wāhyaw aspin; namuya ta-takusin."

(28) āhtsi pukō māsihāw nāpāwah ōhi. kātāhtawā ākwah utsihtsiyiw utinam; utsahtsanisiyiwa utinimāw.²

(29) ākwah nāpāw, "kā wiyah! kiwīkimākan kika-pakamahuk, takuhtātsi."

(30) "namuya ta-kīh-takuhtāw," itāw.

(31) "mistahi kisākihāw kiwīkimākan?"

(32) "namuya," itwāw iskwāw; "npakwātāw. nimiwyāyihñāñ ā-sipwähtāt."

(33) "ākwah kīkīh-mawihkātāw."

(34) "namuya. kuntah ā-kīh-mātōhkāsōyāñ, āh-kutāsi-miywāyihñamāñ³ ā-sipwähtāt," itāw.

(35) "wahwāw! ākwah mitunā āh-mōhtsōwiyan, kā-mihkwāsikāw! kinipin ākwah. sōskwāts ākwah kinipahitiñ."

(36) tāpwā puk ōtihtināw; kipihkitunāñāw.

(37) "ā-nistawāyimitāñ, uhtsitaw āh-itiñ!"

(38) "namuya! mistahi ka-kakwā-nipahitiñ."

(39) mistahi kakwā-kwāpatahwāw. ākusi isi piyis pōñihāw. ākwah nīpāw. āh-wāpaniyik tāñi minā ōk-āsīñākusiñ! tāpiskōts askihk ōhkāwākan.

¹ Literally, "wrestle"; in the present sense a common and, strangely enough, euphemistic expression.

² Our narratress forgets to develop this motif.

³ The particle *kutāsi* here compounded with the verb is otherwise unknown to me and may be wrongly recorded.

I am glad he is gone. I love you much more," she told him; "This is the kind of thing I like. Now let us go off to my house. We shall sleep there."

(17) They came to the woman's house. Then, after dark, the man went away. The woman slept alone. During the night her husband came home. He lay outside the tent; he conversed with her.

(18) "Come inside," she told him; "My husband went away long ago."

(19) But it was her husband who had arrived.

(20) So now, "No," said he; "Your husband may come, for all I know," he told her.

(21) "No," said the woman; "He has gone far away."

(22) "Oh, no! I am afraid of your husband."

(23) "Do come in!" said the woman.

(24) "Well," said the man, "I shall go in."

(25) Then the woman lay with him.

(26) "Your husband may come any minute. Do not laugh aloud; your husband will be coming; he will beat us."

(27) "No," said the woman; "No. He is far away; he will not be coming."

(28) Still she lay with that man. Presently she took his hand; she took a ring from his finger.

(29) Then the man, "Don't! Your husband will beat you when he comes."

(30) "He cannot possibly be coming," she answered him.

(31) "Do you love your husband very much?"

(32) "No," answered the woman, "I hate him. I am glad he is gone."

(33) "But you lamented at his going."

(34) "No. I only pretended to weep, but I was really glad when he went," she told him.

(35) "So there we have it! So you really are as crazy as all that, Red-Glow! This is the end of you. Without delay now I shall kill you."

(36) And really he seized her; he began to choke her.

(37) "It was because I recognized you, and on purpose, that I spoke to you that way!"

(38) "No! I shall beat you within an inch of your life."

(39) He beat her as if to knock the insides out of her. Then at last he left her alone. Then she slept. When morning came, you would have wondered what she ever had looked like. Her face was like a kettle.

(40) *kātahtawā āh-miyw-ayāt ākwah, kā-takusiniyit ayīsiyiniwah, ayahtsiyiniwah. nāh-nīmihitōwān.*

(41) "*ntawi-naskwahamākā, kā-mihkwāsikāw.*"

(42) "*āha?*" *itwāw.*

(43) "*māka wipats pā-kīwāhkan,*" *itāw.*

(44) "*āha?*" *itwāw.*

(45) *ākwah sipwāhtāw. nīmihitōw ākwah, pāskis āh-nikamut. mistahi miyawātam. ākwah wikiwāhk māh-mātōyiwh utsa-wāsimisah. piyis nāpāw kisiwāsiw. mistik utinam āh-watihkwan-
niwiyik. ākwah ituhtāw; pōt ōhi uwikimākanah māk-wāts nīmihitōyiwa. namuya pikiskwāw; sihtawikwāhwāw, ākus isih āh-nimitāsi-yāhkahwāt.*

(46) "*hā, awānah mōhtsōhkāsōwak?*" *itwāw aw iskwāw; "kā wiyah!"*

(47) *kōtatāh tōtam. unāpāmāh ōhi kīwā-yahkahuk. ākwah kisiwāk wikiwāhk nistawāyimāw unāpāma. pihtukāw ākwah. kustāw, ā-ntawi-nōhāwasut.*

(48) *unāpāmāh: "tānis ōmah, kā-mihkwāsikāw?"*

(49) *pimākōtsin; kōtatāh tōtam awa.*

(50) *kātahtawā minah kā-mātawāwiht wikiwāhk. pāyak ākutah apiyiwa utsimisima.*

(51) "*ākwah ksākamisikā.*"

(52) "*nama kākway nipiy,*" *itwāw.*

(53) "*nātahākunāh.*"

(54) "*āha?*"

(55) *ākwah askihkwah utināw; nātāw ākwah kōnah. ākwah āh-pā-kīwāt, paspāpiw wikiwāhk. wāpamāw ay ōhi utsimisimah. kātahtawā pāh-paskiskam; pihtukā-pahkisin.*

(56) "*tānisi māka mīna, kā-mihkwāsikāw?*"

(57) "*āh-pahkisiniyān.*"

(58) "*namuya! ā-paspāpimat kitsimisim!"*

(59) *kustāw ākwah unāpāmāh; wāwākistikwānāyipiwh.*

(60) "*tānisi umah ōh-nāpāwisiyan, uwanināw-atim, kā-māh-kwāsikāw?*"

(61) *ākwah āh-wāpaniyik sipwāhtāw; tapasiw ākwah. kāsōw. tahtu-kisikāw pimuhtāw, wayawitimihih āh-nipāt. kātahtawā sākāwāw, spatinahk kā-wāpamāt ayisiyiniwa āh-pāpayiyit. kāsōw. iyikuhk ākāh-wāpamāt sipwāhtāw. āsay minah ā-sākāwāt, kā-wāpamāt āsay mna āh-pāpayiyit; kāsōhtawāw. sipwāhtāw āk āh-wāpamāt. utihtam mikiwāhpah mistah ā-mihtsāniyikih. āsa mina ākutah utihtāw utsimisimah. papā-kātik. takusiniyiwah ākutah uwikimākanah āh-pā-ntunākut; māka kutakah nāpāwah papā-kwāsihik.*

(62) "*sōskwāts ākwah ninipahik,*" *itāyihitam, "miskawitsih."*

(40) Presently, after she had recovered, some people arrived, some Blackfoot. They held ceremonial dances.

(41) "Go join in the singing, Red-Glow."

(42) "Yes," she said.

(43) "But come home early," he told her.

(44) "Yes," she said.

(45) So off she went. She danced and sang. She celebrated with zeal. But in their tent her child cried and cried. At last the man got angry. He took a forked stick. Then he went there; there was his wife still a-dancing. He did not speak; he caught her neck in the stick and shoved her that way out into the open.

(46) "Hey, for whom am I pretending to be crazy?" cried the woman; "Don't!"

(47) She did not know what to do. Her husband shoved her along all the way home. When they were near their tent, she recognized her husband. Then she went in. She was afraid of him, and went and nursed her infant.

(48) Her husband, "How now, Red-Glow?"

(49) She was at a loss; she did not know what to do, this woman.

(50) Presently they had games again, in their tent. One of her lovers was there.

(51) "Now heat some water."

(52) "There isn't any water," she said.

(53) "Fetch snow."

(54) "Very well."

(55) So she took her kettle; she went to fetch snow. Then, when she came back, she peeped into the tent. She saw her lover there. Then suddenly she stumbled into the opening; she fell into the tent.

(56) "What's this again, Red-Glow?"

(57) "I fell."

(58) "No! It was because you were peeping in at your lover!"

(59) Now she feared her husband; she sat with her head wrapped up.

(60) "How comes it you are ashamed now, you lewd dog, Red-Glow?"

(61) Then in the morning she went away; she fled. She hid herself. She walked every day and slept out of doors. Presently she came out upon a place where she saw a man riding that way over a hill. She hid. When she saw him no longer, she went on. When she came out over the next hill, she saw him again riding toward her; she hid from him. She set out when she saw him no longer. She reached a place where there were many tipis. This time too she came to where her lover was. He hid her in different places. Her husband came there, looking for her; but the other man kept her away from her husband.

(62) "Now he will kill me without delay," she thought, "if he finds me."

(63) tapasīw utah. māk-wāts āh-pimuhtāt, kātah-tawā kā-wā-pamāt ayīsiyiniwah. āh-wih-tapasīt, tāpwātik.

(64) "kā wiya!" itik; "ākā wiya tapasī! namuya ka-kih-nakasin."

(65) pōyōw ākusi; pāhāw. pā-takupayiyiwah ōtah.

(66) "wawāyi; mituni yāhkasihōh."

(67) ākwah umaskisinah utinam, utāsah mīnah, uskutsākās. tahkupitam aspapiwinihk.

(68) "niyā ākwah!" itik; "ōtah kwayask," itik, "ispahtāh!"

(69) ākwah aniy ā-sipwāpahtāt, itāh kā-kih-ōhtōhtāt ākut ā-ispahtāt. āh-tāhtapiyit unāpāmah tipihāw. tsāhkastāhōk. pāyah-tik ā-wāpanipahtātsik, kātah-tawā ākwah tāpakwāwāpinik. ākwah ākus isi sōhki mitunih āh-pimipayiyit, āh-wayatsāwipitikut. wih-nipahatāhtam. sākāwāpahtāwak; pōt ōhi mikiwāhpah ukista-kāwih. nakiw ākwah nāpāw.

(70) "pustayōwinisā," itāw uwikimākanah.

(71) "namuya. kiyām nka-musāskatān."

(72) "namuya. kiyām pustasākā."

(73) mustāpākasāpiw. ākwah nāpāw māk-wāyimōw.

(74) "kipah pustasākā!"

(75) piyis pustasākahāw. ākwah kiwāwak. āh-takuhtātsik pīhtukāwak. ākwah iskwāw āhkusiw mitunih.

(76) ākwah nāpāw, "tānisi āh-tōtawat kiwikimākan?"

(77) "nama nānitaw."

(78) ākwah iskwāw, "tānisi āh-tōtāsk kiwikimākan ōh-āhkusiyan?"

(79) "mistahi nipimipahtān āh-mustāpākasāyān," itwāw.

(80) ākwah wīhtamawāw nāpāw, "ā-sakāpākipahat kiwikimākan kākāts nipahatāhtam," itāw.

(81) ākwah namuya wih-pīkiskwāw.

(82) piyis miyw-ayāw iskwāw. āsa mina sipwāhtāw. kutakihk takusin. wāpamāw ispatināhk nāpāwah āh-ma-mātuyit.

(83) "kākway ōma āh-mawihkātaman?"

(84) "nisīm ā-kih-nipahiht," itik.

(85) "awīna māka kiya?"

(86) "niya kitsāhkus kā-wikimak."

(87) ākusi ākwah kiwā-wītsāwāw. itah ā-kih-minahuyit, ākutah mistahi utinam wiyās, kwaskwāpayihōsah ā-nipahāyit.

(88) "māskōts ta-miywāyih-tam kitsāhkus wāpamiskih."

(89) ākwah kiwā-wītsāwāw. takuhtāwak mikiwāhpihk.

(90) "tāntāh umah āh-uhtuhtāyan? āta wiyan kipimātisin. namuya kinipahik kiwikimākan!" itik.

(63) She fled. As she was walking along, presently she saw a man. When she made to run away, he called to her.

(64) "Don't!" he called to her; "Don't run away! You can't get away from me."

(65) So she stopped; she waited for him. He rode up to where she was.

(66) "Get ready; make your dress as light as you can."

(67) Then she took her moccasins, and her leggings, and her blouse. She tied them to the saddle.

(68) "Now, be off!" he told her; "Straight on in this direction," he told her, "run!"

(69) So then she set out at a run, and ran in the direction from which she had come. She kept up with her husband's horse. He kept prodding her in the back. When they had run at a slow pace until morning, suddenly he threw a line round her neck. Then he began to ride at a swift pace, dragging her as she ran. She was almost dead for want of breath. They ran into sight of the place; there were very many tents. Then the man halted.

(70) "Put on your clothes," he told his wife.

(71) "No. Let me go bare."

(72) "No. Put on your blouse."

(73) She sat there, naked. Then the man began to be worried.

(74) "Quickly put on your blouse!"

(75) At last he made her put on her blouse. Then they went home. When they got there, they went into the tent. Then the woman was very sick.

(76) Then the man was asked, "What have you been doing to your wife?"

(77) "Nothing at all."

(78) Then the woman, "What did your husband do to you, that you are ill?"

(79) "I had to run far in a naked state," she said.

(80) Then the man was told, "Because you made your wife run on a line, she is almost dead from loss of breath," he was told.

(81) Then he would not answer.

(82) At last the woman got well. Again she set out. She arrived at another place. She saw a man weeping on a hilltop.

(83) "What is it you are weeping over?"

(84) "Because my younger sister has been killed," he told her.

(85) "But who are you?"

(86) "I am your sister-in-law's husband."

(87) So then she went home with him. There where he had killed game, she took a large amount of meat, for he had killed a jumping-deer.

(88) "No doubt your sister-in-law will be glad when she sees you."

(89) Then she went home with him. They arrived at the tipi.

(90) "Where do you come from? So you are alive after all. Your husband has not killed you!" the other said to her.

- (91) "āha?¹," itāw; "āh-pā-tapasiyān.
 (92) "kāsināh miskāskih, ka-nipahik ākwah kiwikimākan; ka-nipahik. ahpōh ātukā ta-takusin."
 (93) "namuya," itwāw; "namuya nika-kih-miskāk."
 (94) "ahpōh ātukāh āsay takusin," itik.
 (95) wipats nāpāsisah āh-pihtukāyit ātsimuyiwah āh-takuhtāyit unāpāma.
 (96) "tapasī, nitsāhkus," itik.
 (97) "namuya! kiyām nika-kāsun pihtsāyihk."
 (98) "āha?," itik.
 (99) ākwah kātik. kātāhtawā kā-pihtukāyit.
 (100) "tāniwā niwikimākan?"
 (101) "namuya utah uhtsih takusin."
 (102) sipwāhtāw awa nāpāw; kutakihk mīna ituhtāw. ākwah mōskiw. kustāw; ākwah mōskiw; tapasiw.
 (103) kātāhtawā pasahtsāhk āh-āyāt, "āhāh, kimiskātin!" k-āti-kut, utihtimanihk āh-utinikut unāpāmah.
 (104) pakamahuk tsikahikani-pakamākanis uhtsi. tsikahkwāpahuk. āpisisin. kihtwām min asay pakamahuk. ākwah kinwās namuya kiskisiw. nakatik ākwah unāpāmah. miskāk utsāhkusah. ahpinihk kiwātsitāpātik. namuya ksikisiw kinwās. ākwah awa nahkawiyiniw tapasiw. "ninipahāw!" itāyihitam.
 (105) uwikimākanah pōti mākah āpisisiniyiwah.
 (106) "ākāy ākwah, miyw-āyāyinih, ākāya wikim kihtwām."
 (107) "āha?," itwāw.
 (108) ākwah awa nāpāw sipwāhtāw. kutakah iskwāwah ta-kā-kwāsihāw āh-unāpāmiyit. iskwāsisah ayāwāyiwah. ākwah awa kā-kwāsihtwāt māh-mātōyiwah mānah utsānisah. pakwātam. ākwah āh-pimipitsiwiht wāpamāw uwikimākanah.
 (109) "āstam," itāw; "māh-mātōh!" itāw.
 (110) "namuya," itwāw iskwāw.
 (111) kisiwāsiw; mistahi kihkāmāw unāpāma.
 (112) "mitun āh-pakwātītān, āyak ōhtsi kutak nāpāw k-ōh-utinak," itāw.
 (113) iskwāw awah utināw asiniyah; pakamahwāw unāpāmah; kiskahwāw uhkwākaniyihk.
 (114) ākwah nāpāw, "wāsūmihk ākwah kikiskahun!"
 (115) tapasiw aw iskwāw; sipwāhtāw. utinam nāpāw pāskisikan; pihtāsōw. nawaswātāw. mihtsāt ayisiyiniwak āh-pimipitsitsik ākutah āh-pimuhtāyit uwikimākanah pāskiswāw; kawiwāpahwāw.
 (116) "kinipahin!" itāw unāpāma.

¹ This is the agreeing answer to a yes-or-no question; if the question, as here, is put negatively, *āha?* corresponds to our "No."

- (91) "No," she answered her; "I ran away and came here."
(92) "Surely your husband will kill you, if he finds you; he will kill you. He may well come here, for all I know."
(93) "No," she answered the other: "He won't be able to find me."
(94) "For all I know he has already come," the other told her.
(95) Soon a boy came into the tipi and said that her husband had come.
(96) "Flee, Sister-in-Law," the other told her.
(97) "No! Please let me hide indoors."
(98) "Very well," the other told her.
(99) Then she hid her. Presently he came into the tent.
(100) "Where is my wife?"
(101) "She has not come here at any time."
(102) The man went away; he went to another place. Then she came forth. She feared him; then she came forth; she fled.
(103) Then, at one time, when she was in a ravine, "Haha, I have found you!" said her husband, grabbing her by the shoulder.
(104) He struck her with a tomahawk. He knocked her out of her senses. She came back to consciousness. Again he struck her. Then for a long time she was senseless. Then her husband left her there. Her sister-in-law found her. On a hide she dragged her back to the tent. For a long time she remained unconscious. Then that Salteau fled. "I have killed her!" he thought.
(105) But his wife recovered her senses.
(106) "Now, when you get well, do not live with him any more."
(107) "No," she said.
(108) Then the man went away. He decided to abduct another woman, who was married. This woman had a little girl. Then, when the husband was robbed of his wife, his little daughter used to weep. He did not like that. Then, when the band moved camp, he caught sight of his wife.
(109) "Come here," he told her; "Weep!" he told her.
(110) "No," said the woman.
(111) She got angry; she scolded her husband severely.
(112) "Because I hate you is why I have taken another man," she told him.
(113) The woman took up a stone; she struck her husband with it; she cut open his face.
(114) Then the man, "So you even wound me!"
(115) The woman fled; she went from that place. The man took a gun and loaded it. He ran after her. As his wife was walking with a great band of people that were moving camp, he shot her; he felled her.
(116) "You have killed me!" she said to her husband.

(117) "ä-wih-kakwä-nipahitän mäka!"

(118) äkwah sipwähtäw. pimisiniyiwa uwikimākana. nipahāw kākāts. kutakah ayīsiyiniwah utinik; pōsihik. äkwah äh-kapāsihk kākāts nipiw.

(119) "äkwah niwikimākan nika-wāpamik," itwāw, "mīnah tānis. misawāts niwih-nipin."

(120) wihtamawāw; "kiwikimākan kinatawāyimik."

(121) "namuya," itwāw; "namuya; namuya nka-kī-nitawāpamāw."

(122) piyis kākāts äh-wāpahk nipiw iskwāw. äkusi pitsiwak ayīsiyiniwak. nama nānitaw itāyihitam nāpāw. äkwah äh-kapāsihk, äkwah kisitāpōw nāpāw; wihtukhāw. mihtsāt iskwāwak nitumāw.

(123) "äkwah k-ōh-nitōmitakuk, niwikimākan niwih-mawihkā-tāw," itwāw.

(124) äkwah utsayānisiwāwah wikiwāw kawinamwān, äh-mākit kahkiyaw. nayāstaw utakuhipis āyakō pimiwitāw, utsānisah mīnah. nama kākway pītus kākway ayāw āyakō ä-kih-nipahāt wīwah. mākawāts kā-nāh-nōtinitutsik ayahtsiyiniwak, nānitaw ayānāniw mitanaw askiy āyakw ānimah kā-kih-ispayik. tāpwā āsah kih-kitimahāw utsānisah äh-kīwātisihāt.

25. HOW WOMEN WERE TREATED.

kā-wihkaskusahk.

(1) kätahawā āsa mīna äh-äy-ihkihk, mīna kutak iyahtsiyiniw k-āsitāyimāt kutakah nāpāwah.

(2) "kōnāpāmin āwakw ānah uskinikiw," itāw.

(3) "ā, namuya!"

(4) "ā, kōnāpāmin uhtsitaw! wāpahkih misi-yākawatsiyihk kik-ātuhtān."

(5) äkwah äh-wāpahk, kā-wawāyīt, "kā-miywāsikih kitayōwini-sah pustiskah."

(6) äkwah tāpwā wawāsiw.

(7) "wayawītimihk äkwah kitāpam iskwāyāts kā-manitōwit pīsim," itāw.

(8) äkwah wayawīw iskwāw. kitāpamāw; äkwah pīhtukāw.

(9) "tānimāh wāh-utinaman?" itāw uwikimākanah; "ta-nipiyan, awākāh ta-kiskikutāyan?"

(10) äkwah iskwāw, "kiyām kiskikutāsun," itāw.

(11) kiskikutāsuk.

(12) āyakō mina kayās ayahtsiyiniwak kā-kāhwāyihthakik, wīwiwāwah äkusi ä-kih-tōtawātsik, mayōwās wīyasōwāwin ihtakuhk, pikw isi kā-kih-tōtawātsik wīwiwāwa. māk äkwah anuhts nama takun āyakw ānima; wātinahk äkwah iskwāwak pimātisiwak.

(117) "But that is just what I am trying to do!"

(118) Then he departed. His wife lay there. He had nearly killed her. Other people took her up; they placed her on a vehicle. By the time they made camp, she was nearly dead.

(119) "Please have my husband see me," she said, "and my daughter. I am surely going to die."

(120) He was told of it; "Your wife wants you."

(121) "No," he said; "No; I shall not by any possibility go to see her."

(122) At last, just before daylight, the woman died. Thereupon the people moved camp. The man did not think anything of it. Then, when they had pitched camp, he cooked a ceremonial meal; he invited guests. He invited many women.

(123) "The reason I have invited you is that I want to do mourning for my wife," he said.

(124) Then their belongings and their tipi were thrown down, and he gave everything away. Only his blanket he kept with him, and his little daughter. Nothing else did he keep who had slain his wife. At the time when the Blackfoot were fighting among themselves, about eighty years ago, was when this happened. Truly, he brought misery upon his little daughter, making her an orphan.

25. HOW WOMEN WERE TREATED.

Mrs. Maggie Achenam.

(1) Another thing which used to happen, was when some Blackfoot became suspicious about another man.

(2) "You are consorting with that young man," he would tell her.

(3) "Oh dear, no!"

(4) "Yes, you are, just the same! Tomorrow you will go to the great sand-hill."

(5) Then, the next morning, when he had made ready, "Put on your best clothes."

(6) Accordingly she dressed up.

(7) "Go outside now and for the last time look upon the holy sun."

(8) Then the woman went outside. She looked upon the sun; then she came in.

(9) "Which will you take?" he asked his wife; "To die, or that I cut off your nose?"

(10) Then the woman answered him, "Cut off my nose."

(11) He cut off her nose.

(12) This is another example of how the Blackfoot of old, when they were jealous, treated their wives, before there was law, when they did what they pleased to their wives. But now this no longer happens; now the women live in peace. Then they were tormented;

äku'yikuhk kī-kakwātakihāwak; māk ākwah wānaskāwak. ākwah minah ā-kīh-paskuswātsik, āyōkunik nāhiyawak, ā-kīsi-nōtiniskwāwātsik, ākwah nama wīhkāts manināk uhtsi nipahāwak, pikōh āh-kīs-kiskahwātsik wīwīwāwa, āyakunik nāhiyawak. āyakunik nāhiyawak kā-kīh-tōtahkik; māk ākwa nama-kīkwāwīyiw. āyakw ānimah miywāyih tamwak kahkiyaw āh-pōnipayiyik iskwāwak, mitunih āh-wānaskātsik.

26. HOW THE BLACKFOOT SHARED THEIR WIVES.

kā-wīhkaskusahk.

(1) kātāhtawā āsa minah āh-āyimisit ayahtsiyiniw wīwah kāk-wāsihtwāt.

(2) "tāns ōmah? namuya nkiskāyih tātān awiyak āyiwāk tanāpāhkāsut iyikuh niya," itwāw aw iyahtsiyiniw.

(3) ākwah ntunikāw; papāh-yāh-yōhtāwāpinam mīkiwāhpah. nama nāntaw niskawāw uwikimākanah, ākwah kāsipwāhtāt. tāhtapiw āh-mīhkawikiyit, āh-ntunawāt uwikimākanah. kutak ōtānaw takusin. ntunawāw mīkiwāhpihk. māk-wāts āh-niswapit-sik ōhih kāk-wāsihikut, kāk-paspāpiyit unāpāmah. paspāmōwak. uskinikiw awa wanaskatsipahāw ōh iyahtsiyiniwah. wāyōniw; uwikimākanah ntaw-ōtihtāw.

(4) kakwātsimāw: "awīn āh-tāyih tāk kāk-pāsipwāhrāyāk?"

(5) "niya," itwāw iskwāw.

(6) "ākwah kāk-kiwānānaw," itwāw.

(7) ākwah kiwāw. takusinwak; pīhtukāwak. āsay takusin uskinikiw. ākwah māk-wāyimōw: "sōskwāts nnipahik!"

(8) ākwah ntumāw aw ayahtsiyiniw; ntōmāw uskinikiwah ōhi kāk-kīh-kwāsihtwākut uwikimākanah.

(9) kakwātsimāw āh-pīhtukāyit: "tāns ōma, nisīm, k-ō-kī-sipwāhtāyan? awīn ōtāyih tsikan kāk-sipwāhtāyāk?"

(10) "wiyah kiwīkimākan; namuya niya. kātāhtawā āh-tipiskāk, āsay āh-kawisimuyān, kāk-pā-kuskunit, 'kiwīh-nipahikunaw; sipwāhtātān,' āh-isit. nisākimik. niwaniskān; niwawāyīn; nipāskisikan, nimōhkumān, pakamākan nōtinān. 'hāw. niyā!' nititāw. ākusi kāk-sipwāhtāyāhk."

(11) "tāpwā nimih tātān, nisīm, āh-tōtamāk. ākusi kik-ōsīmimitin. nātītisahōhkuk ntāmāk," itāw utōskinikimāh.

(12) wīpats pātisahwāyiwa. nawasunāw āh-mīhkawikiyit nisō utāmāh; kiwāhtahāw. ākwah utayōwinisah āh-mīkisiwiyikih, ākwah upāskisikan, uhpīhtatwānah miyāw. kiki nīsu umīhka-wikiw-atimwah ōhih ukusākah; mākah ākus āh-utināt āh-usīmīt. kiwāw aw uskinikiw.

but now they are delivered from it. These Cree, too, mutilated their wives when they were angry at them, but they never went as far as killing them; they only cut them up, did these Cree. That was what these Cree did, but now it has ceased. The women are glad that it has stopped, for they are delivered from great suffering.

26. HOW THE BLACKFOOT SHARED THEIR WIVES.

Mrs. Maggie Achenam.

(1) Sometimes a Blackfoot brave's wife would be abducted.

(2) "How is this? I did not know that anyone was a greater warrior than I," said that Blackfoot.

(3) Then he searched; he went about throwing open the tipis. Finding his wife nowhere, he went away. He mounted a fast horse, and looked for his wife. He came to another village. He searched in the tipis. As the woman who had been abducted sat with her lover, there was her husband looking into the tent. They fled through an opening in the tent. The youth outran that Blackfoot and got away. He went back; he went and reached his wife.

(4) He questioned her: "Whose idea was it to elope and come here?"

(5) "Mine," said the woman.

(6) "Now we shall go home," said he.

(7) Then he went home. They arrived and went into their tipi. Meanwhile the youth arrived. Now he was worried: "Without delay he will kill me!"

(8) Then that Blackfoot summoned him; he summoned the youth who had abducted his wife.

(9) When he entered the tipi, he questioned him: "How comes this, my younger brother, that you went away from here? Whose idea was it that you two went away?"

(10) "Your wife's; not mine. In the night, after I had gone to bed, she came and woke me, saying to me, 'He will kill us; let us go away.' She frightened me with her words. I got up; I dressed; I took my gun, my knife, my hatchet. 'There, come!' I said to her. And so we went."

(11) "Truly I am sorry, Brother, at what you two have done. So now I shall have you as my younger brother. — Go drive my horses hither," he bade his followers.

(12) Quickly they drove them there. He picked out two of his swiftest horses; he brought them to his tent. Likewise of his beaded clothes, and a gun of his, and an ammunition-bag he gave to him, together with two swift horses, to his fellow-husband; thus, in spite of rivalry, he accepted him and made him his brother. The youth went home.

(13) "āta wiyah namuya kinipahik!" itāw.

(14) "āha?", itwāw.

(15) ākwah wiyah nāō miyāw ustāsah masinasōw-atimwah.

(16) āku mīnah pāyak iyahtsiyiniw utōtamōwin, kihyawāmah kīpah āsah ā-kih-kwāskāyihthak, anuhts mistah ā-kih-kisiwāsīt.

(17) āyaku minah mituni kayās ā-kih-ihkihkh tōtamōwin, ahpōh awiyah kā-kitāpamāyit wīwīwāwa iyahtsiyiniwak, āsay ā-kih-astāyimātsik wīstawāw. āwakō pōnipayiyiw; wīstawāw miywayih-tamwak awahkānisak, ā-pōnih-kiskikutātsik. kāsinā māna kih-wawiyasinākusiwak. tānikah kih-wāpamāyahkuk; mistah ātukā kah-pāhpīnānaw. āyaku pāyak kāhtsik kākway āh-ihthakuhk, isih-nōtiniskwāwin. pāyak āyōkō āh-kis-ātutsikātāk utis-iyinihkāwin.

27. HOW THE BLACKFOOT KILLED THEIR WIVES.

kā-wīhkaskusahk.

(1) ākwah mīna kutak.

(2) ntāmisōyiwah uwikimākanah. nīsuskwāwāw. kā-nakiskawāyit uskinikiwah, nāpāsīnah, ākwah k-āsītāyimāt.

(3) "miyāmay kōnāpāmin āyōk ōskinikiw!" itāw.

(4) "namuya," itik; "kunt āh-nakiskawak."

(5) "ā, namuya! uhtsitaw kōnāpāmin," itāw.

(6) atsusīnah tahkunam aw iyahtsiyiniw. āh-nakiskawāt uwikimākanah ākwah pāyak nāpāsīnah āh-wītsāwāyit, nīkān uwikimākanah pa-pī-pimwāw. ākwah nāpāsīnah mīnah, mīn āyakunih pimwāw; nipahāw. ākwah uskinikiwah ntunawāw; papā-tāhtapiw sakāhk. namuya kih-miskawāw.

(7) ākwah, "ākāy āwiyak t-ōtināw ōhīh kā-nipahimak," itwāw.

(8) uwikimākanah ākwah kutakah nāpāsīnah, āyakunih mīnah āh-nipahāt, ākwah ākutah pimisīnwak, uhtsih ōh awiyah wīh-utināyitsih, ā-wīh-nipahāt.

(9) āyuku mīna pāyak iyahtsiyiniw utōtamōwin; mayiwās ihtakuhk uyasōwāwin āyōkōh kā-kih-ispayik; māk-wāts paskwāwimustuswah āh-uhtāpanihutsik ayīsiyiniwak, iyahtsiyiniwak, mīnah pwāsīmuwak, sasīwak, kināpikōwiniwak, k-ōtaskīwikamikuwak,¹ nahkawiyiniwak, āyawk ānima kā-kih-ihkihkh.

28. WITH NARY A FAIL.

mimikwās.

(1) ayah pāyak āhtsī ā-ki-sōniyāwukimāwit ōtah nāhiyānāhk, ākwah pāyak āpihtawikusisān pōl kapināt, āyakōw pihtukāwak minihkwāwikamikuwk.

¹ I have not been able to identify this tribe.

- (13) "So he did not kill you, after all?" he was asked.
- (14) "No," he said.
- (15) Then he gave his elder brother four brindled horses.
- (16) This was another of the Blackfoot's ways, that he changed his mind exceedingly fast, when but now he had been very angry.
- (17) This too was a very old custom of theirs, that if anyone so much as looked at the Blackfoots' wives, at once they suspected him. This has stopped; the poor slaves are glad that their noses are no longer being cut off. They surely must have looked funny. I wish we could have seen them; we should have laughed a great deal. But this is a thing which no longer exists, this kind of fighting one's wife. This is one of their customs that people tell of.

27. HOW THE BLACKFOOT KILLED THEIR WIVES.

Mrs. Maggie Achenam.

- (1) Now another story.
- (2) A man's wives gathered berries. He had two wives. When they met a youth or even a boy, he became jealous of him.
- (3) "I can tell that youth is your man!" he said to her.
- (4) "No," she answered him; "I only met him by chance."
- (5) "Oh no! You say that just because he is your man," he told her.
- (6) That Blackfoot took some arrows. When he encountered his wife and a boy who was with her, first he shot arrow after arrow into his wife. Then the boy, too, him too he shot; he killed him. Then he looked for the young man; he rode about in the woods. He could not find him.
- (7) Then, "No one is to take up the bodies of those I have killed," he said.
- (8) His wife and the boy he had slain with her would lie there then, because if anyone were going to take them up, he would kill him.
- (9) This too was a custom of the Blackfoot; before there was any law was when this took place; when the people were still living on buffalo-flesh, — the Blackfoot and the Assiniboiné, the Sarsi, the Snakes, the Earth-Lodge People, the Salteaux, — that was when this took place.

28. WITH NARY A FAIL.

- (1) A certain man named Archie, who was Indian Agent here in the Cree country, and a halfbreed, Paul Caplette, entered a tavern.

(2) äkusi, "mituni tsī kinisituhtän nāhiyawāwin?" itāw awa kaplät, sōniyāw-ukimāw āh-itāt.

(3) "ā, mituni nnāhiyawān!" itik.

(4) "hā, kispin kināhiyawān, kispin mituni kwayask kinisituhtän nāhiyawāwin, wanuwāhkātānih, kika-minahāwak ōtah tahtuh k-āyātsik pihtsāyihk āpihtawukusisānak. māka kispin ākā wanuwāhkātānih, niya nika-minahiawān. kākway anima: 'ahpōnāni kiwāts,' kākway anim āwakō?"

(5) äkusi, "ā, kuntah āh-usihtāyin, 'usām nnihtāh-nāhiyawān,' āh-itāyihhtaman!" itik awa kisāyiniw kaplät.

(6) "ā, äkusi minahiawā!" itāw awa kaplät.

(7) äkusi awa sōniyāw-ukimāw isiwāpināw napakihtakuhk nyānanwāpisk. nānitaw nyānanusāp ākutah pihtsāyihk āh-ayāyit, ākunih kahkiyaw āh-minahāt, nayāstaw nkutwāsik sōniyās āyiwākipayiw anihi nyānanwāpisk.

(8) "hā, namuya kihtwām ka-wanwāhkawin kākway! äkuyikuhk 'nista nināhiyawān,' nitāyihhtän, kunta kā-wanihtsikāyān."

(9) "āh-pītusi-nāhiyawāyan, namuya mihtsätin nāhiyawāwin. päyak kākway mihtsätwayak isiyihkātāw, mituni tā-nisituhtamihk nāhiyawāwin. 'päyak kākway nnisituhtän,' kitāyihhtän, päyak kākway pikiskwāwin nāsituhtamani nāhiyawāwin."

(10) äkusi mistahi pähpiwak. āh-wihtamāht ana usikinikāw kākway uhtsi kā-minahiawāt awa, mistahi pähpiw min āyakō. äkusi kisihtāwak āyakō. äkusi wayawīwak ākwah.

(2) Then, "Do you understand the Cree language very well?" this Caplette asked him, asked the Indian Agent.

(3) "Why, I speak Cree very well!" the other answered him.

(4) "Well then, if you speak Cree. if you understand the Cree language very well, then, if I speak so that you cannot understand me, you will treat to drinks as many halfbreeds as are in here. But if I do not put you at a loss by my speech, then I shall stand the drinks. What is this: 'With nary a fail,' what is this?"

(5) Then, "Oh, you are just making it up, because you think you speak Cree so well!" said the other to old man Caplette.

(6) "Ho, so now stand the drinks!" Caplette answered him.

(7) Thereupon the Indian Agent threw five dollars on the bar. As there were about fifteen men in the place, when he had treated them all, only six bits were left of that five dollars.

(8) "Well, you will never put me at a loss again: Because I thought 'I too speak Cree,' is why I lost my money for nothing."

(9) "Because you talk a foreigner's Cree, the Cree language is poor and of small extent. But each thing has many names, when the Cree language is well understood. You think, 'I understand the name of one thing,' when really you understand only one word."

(10) At that they laughed much. When the bartender was told why this man was standing treat, then he too had a hearty laugh. So they finished this. Then they went out of the place.

III. THE POWERS AROUND US

29. AN ASSINIBOINE WAR-PARTY IS STOPPED BY EVIL PORTENTS.

tsihtsikwāyōw.

(1) mīnakōs isiyihkāsōw utātsimuwin kā-wih-ātutamān. umis itwāw:

(2) mitātaht nīsusāp nāpāwak wawāyiwak, ā-wih-nitupayitsik, upwāsīmōwak, ayāhtsiyiniwah ā-wih-ntupayistawātsik. ākusi sipwāhtāwak.

(3) wāhyaw āh-ih-tātsik, kītahtawāh pāts-isāpahtamwak āh-māyi-kīsikāyik; sakamwah pā-kituyiwah, kāh-kituyiwah piyāsiwah. ākwah kisiwāk āh-pāh-māyi-kīsikāyik, utsistikusiwak. apiwak, upāskisikaniwāwah āh-tsimatātsik; ākwah akutāwak utahkupi-wāwah; ākutah pīhtsāyihk ayāwak. asā-takusinumakaniyiw¹, yākaw pisisik ākutuwhk uhtsih kā-kimiwaniyik. ākusi pasikōwak; sipwāhtāwak āsay mīnah.

(4) ākusi ākwah kutak mīnah pāts-isāpahtamwak. āsay mīnah nahapiwak. takupayiyiw āh-māyi-kīsikāyik. apisīs wāh-wāyawis nīpiy pahkihtiniyiw, ākwah pisisik kinusāwah ākutōwhk ōhtsih nayāstaw āh-kimiwhk. umayikuhk ātukā ispapiwak. ākusi, pāyak mīsīt. pasikōwak ākwah; sipwāhtāwak.

(5) kītahtawāh mustuswah wāpamāwak; usām kayās kā-mītsi-sutsik.

(6) pāyak uskinīkiw: "natawi-nipah; mītsisōwāhkahk nipahat-sih."

(7) ākusi sipwāhtāw. nipahāw āh-pāskiswāt; takuhtahāw kahkiyaw ākutah. wīnihtākāwak, askākin mīsiwā āh-utinahkik. ākwah pakutsānāwak; ākwah utakisiyah wayawīpitamwak. ākutah itā-mihk, ōtā utāhihk ana mustus, kī-pāh-utiskawapiw kisāyiniw, mitunih āh-wāpistikwātīt, āh-pāyakwaniyik uskīsik. āh-tapah-tāskwāpit. ākusi sākisiwak.

(8) "māskōts namuya kwayask kiwī-spayinānaw. nama wīhkāts ākusi ihkin."

(9) nakatāwak; namuya muwāwak. sipwāhtāwak.

(10) ākusi kītahtawāh mustus-māskanaw āku mitimāwak, k-āti-māh-mīsiyit āsah mustuswah. kītahtawā kīsītāyiw utāhi-wīhk-wāhk pīmīy. ākusi sākisiwak, usām māmāskāts āy-isi-wāpahtahkik. namuya utinamwak; nakatamwak.

(11) ākwah āh-mākwāts-āh-pīmuhtātsik kisāstāyiw; nōhtāyāpāk-wāwak. nama kākway nīpiy kīh-miskamwak. ākwah atimwah pāyak wītsāwāwak, umaskisiniwāwah āh-utāpāyit; paskāpahtāw awah atim, ā-nōhtāyāpāk-wāt. kītahtawāh āh-itāpitsik, kī-minih-kwāyiwah.

(12) "yah, minihkwāw atim; miskam nīpiy. kinōhtāyāpākwāhtānaw! ispatāh; ntawāpahtah," itāw uskinīkiwah.

¹ The sandstorm is viewed as though the Thunderers were presenting themselves backwards; hence solid rain instead of liquid.

29. AN ASSINIBOINE WAR-PARTY IS STOPPED BY EVIL PORTENTS.

Chihtchikwayow.

(1) Minakos is the name of him whose story I am going to tell. This is what he told.

(2) Twelve men made ready to go on the war-path, Assiniboine. to make war on the Blackfoot. Accordingly they set out.

(3) When they had gone a long ways, at one time they saw a storm coming; unceasingly the Thunderers were coming with repeated noise. When the storm came near, they made a shelter. They stayed in one place, fixing their guns upright in the ground; over them they hung their blankets; they stayed underneath there. It came backwards; a downpour of sand was the rain. Then they arose; they set out again.

(4) Then they saw another thing coming. Again they sat down. The storm overtook them. A few scattered drops fell, for this was a rain of fishes and of nothing else. So deep they lay on the ground, like this, a foot deep. Then they arose; they went on.

(5) Presently they saw a buffalo; it was very long since they had eaten.

(6) One youth was told, "Go kill it; let us eat, when you have killed it."

(7) Accordingly he went. He killed it with a shot; he brought them to that place. They skinned it, taking the hide entire. Then they cut it open and drew out the entrails. Inside there, by the heart of that buffalo there sat facing them an old man with white hair and only one eye, his head bowed forward. They were frightened.

(8) "Perhaps we shall not fare well. Never has such a thing happened."

(9) They left it there; they did not eat it. They went from that place.

(10) Then soon they followed the trail of the buffalo, where these had left their tracks. Suddenly the fat in the heart-bladder grew hot. They were frightened at seeing this astounding thing. They did not take it with them, but left it.

(11) Then, as they marched along, the weather grew hot; they became thirsty. They could not find any water. They had a dog with them to carry their moccasins; this dog left the trail in its thirst. Soon when they looked, it had drunk.

(12) "Why, the dog has drunk; he has found water. Perhaps it is over with our thirst. Run down there; go and see," the leader told a young man.

(13) äkwah ispahtāw; atim ōtah takupahtāw; kawipayiw äkutah, äh-kawipāt.

(14) äkwah uskinikiw täpwāw; "iskutāwāpuy!" itwāw.

(15) äkwah kahkiyaw ispahtāwak. äkwah ä-miyāhtahkik, täpwä skutāwāpuy. namuya wih-minihkwāwak; kustamwak.

(16) "namuya wihkāts äkusi ihkin. mās-kōts namuya kwayask kiwih-ispayinānaw. kiyām kiwātān," itwāw kā-natupayiwinihkāt.

(17) äkusi täpwāh pä-kīwāwak. ana wiyah atim kih-kawipāw, äyiku pikuh ä-kih-minihkwāt, usām ä-nōhtāyāpākwāt.

(18) äkusi.

30. A DEAD BLACKFOOT RECOVERS HIS ORNAMENTS.

mimikwās.

(1) kayās kitahtawā nāw nāhiyawak sipwāhtāwak; mitunih mihkawikiyiwah utāmiwāwah, ä-ntawih-kimutitsik misatimwah. nama wiya kih-kimutiwak. kitahtawā päyak uskinikiwah kīminatāwak. nipahāwak āwakunih. äkusi äkwah maniswāwak ustik-wāniyiw. äkusi tapasiwak; äkutā kunt itāh kāsōwak; kutakihk sipwāhtāwak. täpwāh wāpahtamwak ä-mihtsätiniyikih mikiwāhpah. äkusi äkutah kimutiwak. mi-mituni kāhtsitināwak misatimwah. nāh-nīsu utināwak. äkusi äh-tipiskāk tapasiwak. kapātipisk pimāmōwak. äh-wāpahk, itah kō-kimutitsik, kāwih äkutah takusinwak. äkusi misatimwah wāpināwak. sāmāk nawaswātāwak, ayahtsiyiniwah ä-nawaswātikutsik. äkusi ä-mihkawikiyit utāmiwāwah, äkusi nakasiwāwak. äkusi ä-kiskäyihdamiyit äkäh ta-kih-atimikutsik, pōnihikwak. äkusih ati-ka-kīwāwak.

(2) mwāhtsi nāwāw ä-kih-nipātsik, kīkisāpā minahōwak. äkutah nāh-nawatsiwak. äkutah ma-mītsisōwak. ä-kīsi-mītsisutsik, sipwāhtāwak. äkwah kisināyiw, kākāts äh-pipuniyik, kākāts. kitahtawā wāpahtamwak mikiwāhp. äh-tipiskāk ituhtāwak. äkutah ä-takuhtātsik, wāpamāwak misatimwah nīsu, äh-nipahtsikā-sōyit. äkusi asāhtāwak. äh-wāpaniyik ituhtāwak. pikunamwak mikiwāhp. äh-pihtukātsik, ayisiyiniwah pimisiyiniwah äh-nipiyit, ayahtsiyiniwah. utināwak äh-tāpiskawāyit pīwāpiskuminisah mih-tsāt, utakuhipiyiwah mīnah. mitunih musāskatānāwak nāpāwah āsah. äkus isih sipwāhtāwak. kitahtawā wāhyaw äh-ayātsik, kā-matwā-sākuwāyit. äkusi äkwah äh-āpasāpitsik, wāpamāwak, äh-pā-nawaswātikutsik. äkus äkwah tapasiwak; tahkih kisiwāk askōkwak. piyisk nayawapiyiwah utāmiwāwah.

(3) kitahtawā täpwātikwak, "pātāk kā-maskamiyāk!"

(4) ähtsi pikuh namuya wih-miyāwak. sōhkih sōhk äkwah tapasiwak. kitahtawā wāpinam utakuhipiyiwah, päyik äh-nayawapiyit

(13) He ran thither; the dog came running; it reeled over, falling from what it had drunk.

(14) The young man called out; "Whiskey!" he said.

(15) Then all ran to the place. When they smelled it, really it was whiskey. They would not drink; they were afraid of it.

(16) "Never has the like of this happened. Perhaps we shall not fare well. We had better go home," said he who had made the war-party.

(17) So they came home. As for the dog, it died of what it had drunk, it alone having drunk in its thirst.

(18) That is all.

30. A DEAD BLACKFOOT RECOVERS HIS ORNAMENTS.

Simon Mimikwas.

(1) Once upon a time, long ago, four Cree set out; their horses were very fleet, and they went to steal horses. They did not succeed in stealing any. Then at one time they attacked a young man from ambush. They killed him. Then they scalped him. Then they fled; they hid somewhere or other; they went off to another place. They saw a village of many tents. There, then, they stole. They managed to lay their hands on many horses. Each took two of them. Then they fled in the night. All night long they rode in flight. At daybreak they arrived again at the place where they had stolen horses. So they let the horses go. At once they were pursued, by the Blackfoot they were pursued. But as their horses were fleet, they outdistanced their pursuers. When the others knew that they could not overtake them, they quit them. So they went on towards home.

(2) When they had been exactly four nights on the way, in the morning they killed game. There they prepared meat. They ate there. After their meal, they went on. It was cold, for it was nearly winter. Presently they came in sight of a tent. When night fell, they approached it. When they reached it, they saw two horses that had been killed. So they withdrew. In the morning they went there. They broke open the tent. When they entered, there lay a man who had died, a Blackfoot. They took a great number of metal beads which he had as a necklace, and his blanket-robcs. They must have stripped the man completely. Thereupon they departed. Presently, when they were quite a ways, there he came a-whooping. When they looked back, they saw him coming in pursuit of them. They fled; he kept close upon them. At last their horses went out of breath.

(3) Then at one time he called to them: "Bring here what ye have robbed from me!"

(4) Still they did not want to give him the things. With all their might they fled. Presently one whose horse was windcd threw

utamah. āh-āpasāpit, āh-pāh-utihtamiyit, utinamiyiwah. āhtsi pikō pā-pmitisahukwak. ākuyikuhk mitunih wiy-atimik awah kā-nayawapiyit utamah. ākusi tāpwātāw uwītsāwākanah.

(5) "wāh-wāpinamuk anihī kā-kīh-utinamāk." itāw uwītsāwākanah.

(6) tāpwā wāh-wāpinamiyiwah kahkiyaw. nayāstaw pīwā-piskuminisah namuya wāpināw pāyak, usām āh-miywāyimāt. ākusi āh-āpasāpit, kā-wāpinahkik anihih āh-pāh-utihtamiyit, utinamiyiwah. āhtsi pikō pā-pimitisahukwak. mitunih ā-wih-atimikutsik, ākuyikuhk uskinikiw awah k-āyāwāt pīwāpiskuminisah kiskāyihtam āh-nawayapiyit utamah. kiskisupayiw; pīwāpiskuminisah utināw, āh-wāpināt.

(7) āh-utihtāyit matwā-sākuwāyiwah, "namuya misawāts tā-kīh-maskamiyāk niwawāsihunah!"

(8) ākusi pōnihikwak. ākusi kīwāyiwah.

(9) ākusi ākuyikuhk.

31. A BUFFALO IN HUMAN FORM.

kā-kīsikāw-pihtukāw.

(1) pāyak nīkih-wāpamāw kisāyiniw; āyōkō ā-kīh-ātsimut kisāyiniw ōmis itwāw, "nik-ātsimun," itwāw.

(2) kītahtawā pāyak nāpāw wī-sipwāhtāw, ā-wih-ntunawāt ayāhtsiyiniwah. niwīhtamāk (itwāw awa kisāyiniw). tāpwā sipwāhtāw. niwītsāwāw; ayānāniw nitihtasinān uskinikiwak āh-ntōpayiyāhk. kītahtawā āh-pa-pimuhtāyāhk, ākwah wāhyaw āh-ayāyāhk. kītahtawā āh-apiyāhk, āh-pihtwāyāhk, pāyak uskinikiw ā-sipwāhtāt, ā-wī-sākāwāt ispatināhk, ā-wih-kakwā-wāpamāt ayihtsiyiniwah, āh-ntawāhtāt awa kā-wiy-nanāta-wāpit ispatināhk uhtsi, āh-itāpit, wāpamāw mustuswah nāwu. ōwītsāwākanah wāwāstahamawāw. ākusi pasikōwak, āh-ituhtātsik ōh ōskinikiwah.

(3) āh-utihtātsik, "tānisih?" itāw.

(4) "āh, kintah ōtah āh-ayātsik mustuswah."

(5) "ā. kakwā-nipahihkuk," itwāw awa kisāyiniw.

(6) pāyak uskinikiw sipwāhtāw ā-wih-pāskiswāt, ā-wih-kakwā-nipahāt. ākwah āh-nātsiyōstawāt āh-apiyit, tsik āy-ihtāt, kā-wāpamāt wākayōsah āh-nātsiyōstawāyit ōhi mustuswah. ākusi pā-kīwāw aw uskinikiw, āh-kustāt ōhi wākayōsah, āh-ātsimustawāt uwītsāwākanah.

(7) "wākayōs nātsiyōstawāw ōhih mustuswah," itāw ōwītsāwākanah.

(8) "mahtih kitāpamātān tānsih kā-tōtahk ōwu wākayōs," ākusih itwāwak.

(9) tāpwā pasikōwak, ispatināsikh āh-nahapitsik, āh-kitāpamā-

away a blanket of the man's. When he looked back, the other came up to it and took it. Still he came chasing them. By this time he had almost overtaken the one whose horse was out of breath. So the latter called to his companions.

(5) "Throw away all the things you took," he cried to his companions.

(6) Accordingly they threw away everything. Only one did not throw away the metal beads, because he liked them too much. When he looked back, the other reached the things they had thrown down and took them. He still kept after them. When he was very close upon them, the youth who had the metal beads perceived that his horse was out of breath. He took thought; he laid hold of the metal beads and threw them down.

(7) When the other reached them, he whooped aloud, "Not after all will ye be able to despoil me of my fineries!"

(8) Thereupon he quit them, and they returned home.

(9) That is all.

31. A BUFFALO IN HUMAN FORM.

Coming-Day.

(1) A certain old man whom I am old enough to have known, used to tell this story. "I shall tell of what I have seen," he would say.

(2) At one time a certain man was going to set out to look for Blackfoot. He told me of his purpose (said this old man). So he set out. I went along; eight was the number of us young men who went on the war-path. Presently as we marched along, after we had gone a great distance, then once, as we sat smoking, a young man left camp to reach the crest of a hill, to look out for Blackfoot, and when this scout reconnoitred, as he looked yon way, he saw four buffalo. He signaled to his companions. Accordingly they rose to their feet and went to where that young man was.

(3) When they reached him, "How is it?" the leader asked him.

(4) "Oh, merely that there are some buffalo here."

(5) "Very well, try to kill them," said that old man.

(6) A young man set out to shoot them. Then, when he crept up to them and was crouching now quite near, he saw a bear stealing up to these buffalo. Thereupon the young man came back, afraid of the bear, and told his companions the story.

(7) "A bear is stealing up to these buffalo," he told his companions.

(8) "Let us go see how this bear will do," they said.

(9) So they arose and seated themselves on a small eminence of

tsik. āsay tsikih ayāw wākayōs ōhīh takwāhnāwa. kitahatawā pasikōw awah takwāhnaw pāyak, ā-at-sipwāhtāt, āh-ituhtāt ōhī wākayōsah. pasikōw awa wākayōs, āh-utihtikut ōhīh takwāhnawah. nōtinitōwak. namuya kinwās nōtinitōwak. nipahāw awa takwāhnaw. mayaw āh-nipahiht kutak pasikōw, mīnah āyakō āh-ituhtāt ōh itah kāh-nipahimiht. min āwakō nōtinitōwak. kiyipah min āyakōw nipahik wākayōsah. kutak mīnah pasikōw, āh-ituhtāt, ā-wīh-nōtināt wākayōsah. nōtinitōwak; mīn āwakō nipahik. kutak awa pasikōw, āh-kisiwāsīt. āsay mīnah ituhtāw ōhī wākayōsah. mīn āōkō nōtinitōwak; nipahik. māstsihāw awa wākayōs āh-nāwīyit takwāhnaw. itah kā-kīh-apitsik ōkīh takwāhnawak, ākutah uhtsi pasikōw usk-āyīsis. āwaku ākutah pāh-pimitsipayiw, āh-kisiwāsīt, āh-mōskistawāt ōhī wākayōsah. kisiwāk āh-utihtāt, ākutah kawipayihōw. āh-pasikōt, ayīsiyiniw isinākusiw, tsāpihtsitsikanis āh-tahkunahk. āwakō ākunih kustāw awa wākayōs. ā-wīh-tapasīt, mōskistawāw aw ayīsiyiniw. tahkamāw ōhī wākayōsah; nipahāw. ākusi ākwah kawipayihōw; āh-pasikōt, pōtiy āyakō mustusis. ākusi tapasīw awa mustusis; tāpwā pikō nimitāw isi-tapasīw.

(10) ākusi ākwah ōkī uskinikiwak ituhtāwak, āh-ntawāpamātsik ōhī mustuswah kā-nipahimiht. āh-takuhtātsik, āh-wā-wāpamātsik, kahkiyaw awa wākayōs āh-kaskikwānāt, ākwah awa wākayōs uspiskwanihk nōkwaniyiw ākutah āh-tahkamikut ōhī mustusisah. tāpiskōts ayīsiyiniw ā-kīh-tahkamāt. ākwah ākutah ōkī uskinikiwak wiyanihāwak.

(11) "ka-mītsisunānaw," ākusi itwāwak.

(12) tāpwā kutawāwak, āh-nawatsitsik, āh-mītsisutsik.

(13) ākwah awa kisāyiniw ōmis itwāw: "uskinikītik, kayās nōhtsin; nama wīhkāts ōmisih nitisih-wāpahtān. māskōts namuya kiwīh-miyupayinānaw; māskōts kika-nipahikunawak ayahtsiyiniwak. kiyām kiwātān. ka-miywāsin kiwāyahkō," itwāw awa kisāyiniw.

(14) "āha?," itwāwak uskinikiwak.

(15) ākutah pāyak tipiskāw ayāwak. āh-wāpahk, sipwāhtāwak, āh-kīwātsik. piyisk takusinwak wīkiwāhk. āyakōw ātsimuwak.

(16) "āk uhtsi k-uh-pā-kīwāyāhk, 'māskōts namuya nika-miyupayinān,' āh-itāyihāmāhk, āh-isi-wāpahtamān, k-uh-pā-kīwāyān."

(17) ākusi āwakō ātsimuwin. nīsōtāw-mustus, āwakō āh-wāpah-tahk ōmah ātsimuwin; niyah nisis āōkō kisāyiniw.

32. THE MAN WHO WORE RED.

kā-wīhkaskusahk.

(1) ākwah kutak nāpāw māmaskāts āsah kīh-miywāyihām āh-mihkusihut. pāyakwāw āh-wawāsīt, mihkusiyyiwah upakwahtāh-

the ground to watch the animals. By this time the bear had got close to the bull buffalos. Suddenly one bull arose, left the others, and went up to the bear. When the bull came near, the bear also rose. They fought. Not long did they fight. The bull was killed. As soon as it had been killed, another rose and went to where the first one had been killed. This one, too, fought with the bear. Soon it, also, was killed by the bear. Then another still rose up and encountered the bear and fought with it. They fought; this one, too, the bear killed. Then the remaining one rose up, angry. It, too, went up to the bear. It, too, fought; the bear killed it. The bear killed all four of the bulls. Then from that place where those four bulls had been there arose a young buffalo. It ran along angrily toward the bear, to attack it. When it got up, it had the form of a man holding a lance. The bear was afraid of this one. When it tried to escape, the man attacked it. He stabbed the bear and killed it. Then he flung himself on the ground; when he arose, there was again that young buffalo. So the young buffalo ran away; it made for the open prairie.

(10) Thereupon the young men went to the place to look at the buffalos that had been killed. When they got there and examined them, it appeared that the bear had broken the necks of them all, and in the bear's back they could see the place where the buffalo-calf had stabbed it, exactly as though a man had made the wound. Then the young men skinned them and cut them up.

(11) "We shall eat," they said.

(12) Accordingly they built fires to prepare parched meat and to eat.

(13) Then the old man spoke as follows: "Youths, I am an old man; never have I seen anything like this. Perhaps we shall not fare well; perhaps the Blackfoot will slay us. We had better go back. It will be better if we go home," said the old man.

(14) "Very well," said the young men.

(15) They stayed there one night. In the morning they set out for home. At last they reached their camp. They told their story.

(16) "That is why we have come home, 'Perhaps we shall not fare well,' was our thought, so it seemed to me; that is why I turned back."

(17) So much for this story. Twin-Buffalo, he is the one who had this experience; my mother's brother was this old man.

32. THE MAN WHO WORE RED.

Mrs. Harry Achenam.

(1) Now, there was another man, the story goes, who greatly liked to wear red clothes. Once when he dressed up, his belt was

unah; äkwah asikanäyāpiyan upihtasinānāyāpiw; äkwah mih-kwākinwātāsah kikitāsiw; äkwah mihkukanah utastutinihk ita-muyiwah. äkwah, nistu-pipun¹ isiyihkātāwah kayās ayisiyiniwak ä-kih-wiyāhtātsik; äkutōwa mīn ä-kikiskahk äh-mātsit.

(2) äkwah itā nipahāw päyak mustuswak; wiyanihāw. māk-wāts äh-wiyanihāt, kātāhtawā äh-tasōt, pōt ōh ōtah kā-nīpawiyit ayisiyiniwah, nīpiminānah äh-tahkunamiyit. namuya äh-nīpiwi-yikih.

(3) "nah!" itik.

(4) namuya wih-utinam; kustāw, päyak pikō uskīsikuyiw uskahtikuyihk ä-uskīsikuyit. tāpiskōts kā-wāwiyāyākih äkuyikuhk āspihtsāyik uskīsikuyiw; äyōkō uhtsi k-ōh-kōstāt. kātāhtawā tapasiw. māk-wāts äh-pimāmut, kātāhtawā k-ōtihtāt uminahō-winah; pōt ōhi kāyāpits äkutah kih-nīpawiyiwah. āsa mīnah tapasiw. kātāhtawā mīnah kāwi äkutah kā-takupahtāt. āsay mīnah tapasiw. nāwāw äh-takupahtāt äkutah, äkwah namuya kiskisiw. kātāhtawā äh-wāpaniyik, kikisāpā kiskisiw, kākāts äh-nipit, äh-kipitunāhpisut upihtaskatāwānah. äkwah pasikōw. äkwah āpih-kwaniw. mustāpākasāw mituni; nama kākway kikiskam. kiwāw äkwah. äh-takusihk kistāpōwān. nituhkāmōw.

(5) kih-ātsimut äh-isi-wāpahtahk, "maht niya nkah-utinān," itwāyiwah kutak āyisiyiniwah. äkwah ātiht, "sākōtāyimik ākā tit-ōtinahk," itwāwak ātiht ayisiyiniwak.

(6) äkusi wiy āōkō äh-itātsimuhk.

33. CANNIBAL-POSSESSION.

kā-wihkaskusahk.

(1) kātāhtawā ās äkwah iskwāw awa nihtā-nōtsihtsikāyiwa unāpāmah. manitōwiw. kātāhtawā unitōpayiwah mawihkātik iskwāw. miyik wāpināsunah ta-kusāpahtahk; utinam. uspwākanah miyik ä-saskahamākut. äkwah kusāpahtam.

(2) "mihtsāt misatimwak k-ōtināwāwak," itāw.

(3) tāpwā sipwāhtāwak. äkwah iskwāw wisāmāw ta-wītsihiwāt. namuya tāpwāhtam. pitsiw; mātšipitsiw. äkwah sakāhk pimi-pitsiw. piyis nama kākway mītsiwak. nīs utawāsimisah äkwah usimah päyak äkwah unāpāmah äkwah wiyah; niyānaniwak. nama kākway mītsiwak. kākāts nipahāhkatusōwak.

(4) kātāhtawā iskwāw awah unāpāmah mōwāw. äkwah äkutah ayāw; piyisk kitamwāw. utawāsimisah mīna päyak kitamwāw; piyis mīnah kutakah. usimah pikō iskwamāw. äkwah usimah wāpuswah pikō äh-mōwāyit, misitah pikō äkwah mītsihtsisah iskwastam. āwakunih nīmāw. äkwah äh-sipwāhtāt, wītsāwāw usimah, ä-sipwāhtātsik, kutakah ayisiyiniwah äh-ntunawāt, ä-

red, and red yarn he had for his ammunition-bag; he wore red flannel breeches; a red feather was on his hat. And 'three-year' were called some things which the old-time people wore; one of these also he had on, as he hunted.

(2) Then over there he killed a buffalo; he set about skinning and cutting it up. While he was cleaning it, at one time, as he straightened up, there stood a man holding some cranberries without leaves.

(3) "Here!" this person said to him.

(4) He did not want to take them; he feared him, for he had only one eye, on his forehead. Like a round dish, so big was that man's eye; that was why he feared him. He ran away. As he fled, lo, he came again to the game he had killed, and there was that person standing again. Again he ran away. Soon again he came running to that place. Again he ran away. When he had run into that place four times, he fainted. When day broke, he came to his senses, almost dead, his mouth tied shut with the thongs of his powder-horn. He arose. He untied himself. He was all naked; he had not a thing on his body. Then he went home. When he arrived, a ceremonial meal was prepared for him. He made inquiry.

(5) When he had told his experience, "Why, I should have taken them," said the other people. And some, "That person frightened him out of taking them," said some people.

(6) That is the way this is told.

33. CANNIBAL-POSSESSION.

Mrs. Maggie Achenam.

(1) Once upon a time, the story goes, there was a woman whose husband was a great hunter. She had supernatural power. Once a war-party asked her for help. They gave her cloth-goods that she might use the medium's tent; she accepted the gift. They gave her a pipe with a ceremonial offering of tobacco. Then she used the medium's tent.

(2) "You will take many horses," she told them.

(3) Accordingly they set out. The woman was invited to go along. She did not accept the invitation. She moved camp; she moved camp for the purpose of hunting. She camped from place to place in the woods. At last they had nothing to eat. Her two children, her younger sister, her husband, and she; there were five of them. They had nothing to eat. They were nearly dead of hunger.

(4) Then that woman ate her husband. She stayed there; in time she ate his entire body. Then she ate up one of her children; then the other. Her sister alone she spared. Her sister ate only rabbits and left only the fore and hind paws uneaten. These she kept as provisions. Then the woman went from there, with her sister she went from there, to seek other people whom she might

wih-mōwāt. ntawi-takusin ōhtāwiyah ukāwiyah ustāsah it āh-ayāyit. kātāhtawā kiskāyih tam ayīsiyiniwah kisiwāk āh-ayāyit.

(5) "ka-kakwātsimik," itāw usimah, "awīnah kā-mītsisut?" kik-ātik. 'wiy āwa nisīm,' kik-ātitin. 'tsī?'¹ ititānih, 'āha?,' kik-ātwan. ākāy ākusi wih-twāyini, ka-nipahitin."

(6) sākimāw usimah.

(7) "āha?," itwāw iskwāw; "ākusi nik-ātwan," itwāw.

(8) ākwah pāhōwak miskwamiyihk. kātāhtawā kā-pātisāpamāt-sik wītsimusah. ākwah ākutah takusiniyiwah.

(9) "awīnah kāh-mītsisut?" itikwak.

(10) "wiy āwa nisīm," itwāw iskwāw awah. "tsī," itāw. "nisīm?"

(11) "āha?" itwāw.

(12) "mahti mākāh," tāw awa nāpāw wītsimusah. "kākway kā-nīmāyāk?" itāw.

(13) kākway natunamwāw: pōt ōmah aw ōmisimāw ayīsiyiniw mitsihsiyah nimāw, ākwah kutak wāpuswah. utinamiyiwa.

(14) "kiya kika-nipahitin," itāw; "kitawāsimisak ākwah kiwīkimākan kikitamwāwak. kinisiwanātahkamikisin."

(15) ākwah kīwāhtahāw; takuhtahāw wikiwāhk. ākwah tihki-samwak wākayōs-pimiy. ākwah minahāwak. āwakō ākwah pāh-pākumōhāwak. mistahi kapā-ayih pwākumōhāwak. kātāhtawā kā-pāpayihāyit miskwamiyah. ākwah āpāhkawisiyiwah.

(16) ākwah iskwāw āh-kiskisit ums itwāw: "nitawāsimisak nikitamwāwak minah niwīkimākan. ākusi ākwah nipakwātān; kiyām nipahik," itwāw.

(17) "namuya," itāw.

(18) "āhtsi pikōh ākā nipahiyākuh nka-māstsihtān ōtānaw. nam āwiyak nika-sākōtsihik."

(19) piyis ākwah, "āha?," itāw.

(20) ākwah tāpwā nipahāw. ākwah māstihkaswāw. āh-ati-māstihkasut nitunikāniwiw. ākwah miskawāw ākutah asinīs āh-miyusit. ākwah āyakō wātihk nitaw-āsiwahāw. ākus isi pitsiwak ayīsiyiniwak; nakatamwak. kihtwām āh-nīpihk pā-spitsiwak; takupitsiwak ākutah. ākwah pimihkān usihtāwak āh-wihkuhtutsik. ākwah ntawāpahtamwak; pōt ōmah ākutah wātihk uhtsi tapasiyiwah wākayōsah. āyakō aw iskwāw kā-kih-nipahiht, āh-kwāskimut.

(21) ākusi wiy āwakō.

¹ This particle, the regular sign of a yes-or-no question, is not ordinarily used alone; one says *tāpwā tsī?*

eat. She headed for the place where her father and mother and older brothers were staying. Presently she knew that some person was near.

(5) "He will ask you," she told her sister, "'Who has been eating here?' he will ask you. 'Why, my sister here,' I will say of you. When I ask you, 'Isn't that so?' you will answer, 'Yes.' If you do not speak thus, I will kill you."

(6) She frightened her sister with these words.

(7) "Yes," said she; "I shall speak thus."

(8) Then they waited on the ice. Presently they saw her sweetheart coming. He arrived.

(9) "Who has been eating here?" he asked them.

(10) "Why, my sister here," said that woman. "Isn't that so, Sister?" she asked the other.

(11) "Yes," she answered.

(12) "But let me see, then," said that man to his sweetheart, "what supplies are you carrying?"

(13) He looked to see what they had: behold, the older sister had a store of human hands, the younger of rabbit's paws. He took the things.

(14) "As for you, I shall kill you," he said to her; "You have eaten up your children and your husband. You are a horrible being."

(15) He took the women home with him: he brought them to his lodge. Then they melted bear's-grease. They made her drink it. In this way they made her vomit repeatedly. They kept her vomiting for a long time. Presently she threw up some ice. Then she came back to her natural self.

(16) When she regained her memory, she spoke thus: "I have eaten my children and my husband. I cannot bear it; please slay me," she said.

(17) "No," she was told.

(18) "In spite of everything, if you do not slay me, I shall destroy everyone in the village. No one will overcome me."

(19) At last, "Very well," she was told.

(20) And so she was slain. Then she was burned up. When in time she had burned up, a search was made. There a beautiful little stone was found. Then they went and placed it in a pit. Thereupon the people moved camp; they left it behind. The next summer they came there again to camp; the band arrived there. They made pemican and held a feast. Then they went to look at the thing; lo, there from out the pit fled a bear. This was none other than the woman who had been slain; she had changed to this form.

(21) That is the way this story goes.

34. THE POCK-MARK CURE.

kā-wīhkaskusahk.

(1) ākwah kutak.

(2) āsa mīnah sipwāhtāpayiw āh-pāyakut, āh-nāpāwimikut uskinikiskwāwah, ā-wīh-kakwā-isīhkawāt, "usām tāpwā wiyah ākā āhtakuhk k-ōtsikihkwāyan, kah-nōtsīhkawin," āh-itikut.

(3) ākwah sipwātātawāmōw, tahkih nayāstaw āh-mātut. ākwah kātāhtawā kā-miskawāt ayīsiyiniwah.

(4) "tānāhk ōmah k-ōh-mātōyan?"

(5) "āh-nāpāyimit iskwāw, 'tāpwā wiyah ākā ihtakuhk k-ōtsikihkwāyin, kah-isīhkawin,' āh-isit."

(6) "hāw, nōsisā, maht āyiwāhk nika-kutāyihtān."

(7) matutisānihkāw. ākwah tihkisam pimi, wākayōsi-pimi; wiyākanihk astāw. ākwah tahkupitam maskusiyah.

(8) "hāw, ākwah matutisitān!" itāw.

(9) ākwah kātayōwinisāw uskinikiw. pīhtukāwak ākwah matutisānihk, pmiy mina ōma, masku-pimi. akwanahamwān umatutisāniwāw. ākwah ākus ā-sīkahasinīyāt kisāyiniw, āh-pōh-pō-tātāt uskinikiwah, piyis namuya t-āhtakuniyiw umah k-ōtsikisiyit. piyis āh-māstinahk pimi ōmah, mina kihtwām pīhtukatāwān. āyōkw āh-māstinahk, āsay nama kākway ihtakuniyiw ōtsikisiwin. ākwah āh-paskit, namuya kakātihk¹ ta-kahkāpāwiw uskinikiw.

(10) "ākwah ka-kīwān, nōsisā," itik ōhi kā-kīh-natawihikut; "ākwah sipwāhtāh; iskwāw anah kā-kīh-kīhkāmisk ka-nahāpasun, wīh-pāy-ituhtātsi kisiwāk," itik umusōma. kiskinōhamāk t-āspināmāt.

(11) ākwah kā-kīwāt. takuhtāw wīkiwāhk.

(12) "wahwā!" itwāwak ayīsiyiniwak; "mistahi miyusiw uskinikiw kā-kīh-sipwāhtāt."

(13) ākwah aw iskwāw kā-kīh-pakwātāt maskisinhkāsiw, ā-wīh-ntawi-miyāt. ākwah āh-kīsihtāt, ituhtāw. kāsawān uskinikiw wayawiw; wāpamāw. pāy-ākwāskāk iskwāwah.

(14) "nah ōh āyiwāhk," itik.

(15) utinam; kwāhtsiwāpinam.

(16) "hāy, nika-wīh-nipin," itwāw iskwāw awa.

(17) "namuya niya ākusi nōh-itwān, āh-kīhkāmiyan," itāw uskinikiw.

(18) ākwah kīwāw ōw uskinikiskwāw; nāpāwisiw. tāpiskāyikih ntawāpamāw.

¹ Unknown word; error?

34. THE POCK-MARK CURE.

Mrs. Maggie Achenam.

(1) Now another story.

(2) Another young man went off alone, because a young woman had taunted him to shame when he paid court to her, saying to him, "Truly, if it were not that you are pock-marked on your face, you might woo me with success."

(3) At that he went off weeping, and wept off alone all the time. Then presently he found some people.

(4) "Why are you weeping like this?"

(5) "Because a woman has taunted me to shame, saying to me, 'Truly, if it were not that you are pock-marked in your face, you might woo me.'"

(6) "Why, grandchild, let me at any rate see what I can do for this."

(7) He built a sweat-lodge. Then he melted some fat, bear's-grease; he put it in a bowl. Then he tied up some herbs.

(8) "Come, now let us take a sweat-bath!" he told him.

(9) Then the youth took off his clothes. Then they entered the sweat-lodge, with that fat, that bear's-grease. Their companions covered their sweatlodge for them. Thereupon, when the old man poured the fat on the stone, and kept blowing on the youth, at last the pock-marks on his face began to disappear. When he had used up that fat, some more was handed in to them. When he had used this up, his pock-marks were gone. And when he opened the lodge, whole and without flaw in body was the youth.

(10) "Now you will go home, my grandchild," he was told by him who had doctored him; "Now depart; your sense of smell will tell you when that woman who insulted you is coming near," his grandfather told him. He taught him how to scold her.

(11) Then he went home. He came to their camp.

(12) "Dear me!" said the people; "Very handsome is the young man who went away."

(13) Then the woman who had scorned him made some moccasins to give him. When she had finished them, she went there. Just then the youth was going out of his tent; he saw her. The woman came to head him off.

(14) "Here is a little present for you," she said to him.

(15) He took them and flung them aside.

(16) "Oh dear, I wish I were dead," said the woman.

(17) "I did not say anything like that when you insulted me," the youth told her.

(18) Then the young woman went home; she was ashamed. Of a night she would go to see him.

(19) "pā-wihtsäkan," itwäyiwah, kisiwāk ātuhtātsih. nama nānitaw isih kih-wāpamāw uskinikiwah.

(20) min āwakō utātsimōwiniwāw iyahtsiyiniwak, ā-kih-ma-māhtāwisitsik kayās ayahtsiyiniwak. mākwāts paskwāwi-mustusu-wiyās āh-mitsitsik. āyakunik utōtamōwiniwāw minah iyahtsiyiniwak kā-kisihtāyān. māmaskāts kīpah āk āh-ihakwaniyik ōtsikihkwāwin. wiȳ āwakō nikisihtān ātsimōwin.

35. A WOMAN KILLS A GREAT SERPENT.

kā-kisikāw-pihtukāw.

(1) kītahtawā iskwāw utawāsimisah witsāwāw, āh-nātahkik mīnisah. sīpīhk ākutah āh-āpahwātsik misatimwah; ākutah ā-wih-kapāsitsik. ākusi ākwah sipwāhtāwak, āh-pimuhtātsik, mīnisah ā-wih-utinahkik. pinasiwāwak sīpīhk. āh-wāpahtahk awa iskwāw mīnisah, ākutah utinam. kutakah wāpahtam; ākutā ituhtāw. kītahtawā kākway kā-wāpahtahk, ustikwāniyiw āh-wāpahtamuwāt.

(2) "misi-kināpik!" itāyih tam.

(3) utināw asiniyah āh-pakamahwāt, āh-nipahāt. ākusi mistik utinam, āh-ituhtāt āh-pakamahwāt; nipahāw, kā-wāpamāt tāwayihk uskahtikuyihk utāskanah āh-kikamuyit, āh-pāyakuyit. ākwah āh-utihtsiyit¹ kināpikwah, tāpiskōts sōniyāw ustikwān āsinākwaniyik. namuya wāpamāw tān āyikuhk āy-iskusiyit ōhi kināpikwah kāh-nipahāt. mituni ā-sōhkāyimut aw iskwāw, kāh-nipahāt ōhi kināpikwah. ākusi sipwāhtāw, āh-āmatsiwāt. ākutah kā-wāpahtahk āh-misāyik wātih.

(4) "māskōts āwakuh awa kināpik wīkih," itāyih tam.

(5) ākusi sipwāhtāw, āh-ituhtāt utawāsimisah, āh-ātsimustawāt āh-nipahāt. ākusi ōki uskinikiskwāwak namuya wih-wāpamāwak, āh-kustātsik.

(6) ākusi ākwāyikuhk āyōkōw ātsimuwin.

36. THE GREAT SERPENT.

kā-kisikāw-pihtukāw.

(1) ōtā sīpīhk ayāwak nāhiyawak. kītahtawā manāsiwak tsistāmāwa mīna kaskitāw mīna mōsasiniyah. nīsu nāpāwak, — ōmis isiyihkāsōw awa nāpāw: kaskitāwi-maskwah isiyihkāsōw; kutak nāpāw kwāskwintōwān isiyihkāsōw; āh-utsiwāmihtutsik, awa kwāskwintōwān usimimāw, — āwakunik sipwāhtāwak, pahkākīnwa āh-pimiwitātsik. pāyak pikuh misatimwa witsāwāwak, āh-nayahtamiyit pahkākīnwa mīna umaskisiniwāwa, āh-mustuh-tātsik. āh-utihtahkik sīpiȳ, āsuwahamwak. pakāsimōw awa ustāsimāw kaskitāwi-maskwah, ā-sakāpākināt misatimwa nipīhk,

¹ Meaning unknown; probably error.

(19) "A nasty smell is coming this way," he would say whenever she came near. She was not able to have any converse with the youth.

(20) This too is a Blackfoot story, of how the Blackfoot of old had mystic power, when they used to eat buffalo-meat. That of which I have just finished telling is another custom of the Blackfoot. It is wonderful that in a short time the pock-marks disappeared from his face. So now I have finished this story.

35. A WOMAN KILLS A GREAT SERPENT.

Coming-Day.

(1) Once a woman went with her children to get berries. At the river they unharnessed their horses, planning to camp there. Then they went from there, on foot, to take berries. They went down to the river. Where the woman saw berries, she took them. She saw some more; she went there. Suddenly she saw something; she saw some creature's head.

(2) "A great serpent!" she thought.

(3) She took a stone and struck it so as to kill it. Then she took a stick and went up to it and beat it; she killed it; and then she saw that in the middle of its forehead it had a single horn. And the serpent's head looked like bright metal. She could not see how long this serpent was which she had killed. Very brave was this woman, to have slain that serpent. So she went from there, up the bank. There she saw a great cave.

(4) "No doubt the lair of that serpent," she thought.

(5) Then she went from there to where her children were, and told them of how she had killed it. Then those young women did not care to see it, for they were afraid of it.

(6) That is the end of this story.

36. THE GREAT SERPENT.

•Coming-Day.

(1) By yonder river some Cree were staying. Then at one time they ran short of tobacco and gunpowder and bullets. Two men, — this was the one man's name: Black-Bear was his name; the other man was called Toss-Aloft; they were brothers, and Toss-Aloft was the younger, — they started out, taking along some hides. They took only one horse, which carried the hides and their moccasins, and they walked. When they came to the river, they forded it. The older one, Black-Bear, went into the water, leading the horse by the bridle; at its tail he had tied a raft, to which Toss-Aloft held

usōyihk āh-takupitahk mihtus, ākutah āh-mitsimīt kwāskwintōwān, āh-āsōwahahkik. pihkuhōwak, āh-kapātsik. ā-kih-wīwahātsik utā-miwāwa, ākwah sipwāhtāwak, āh-pimuhtātsik. nīswāw āh-nipātsik, takuhtāwak waskāhikanihk, nīstu-kīsikāw āh-pimuhtātsik.

(2) ākusi ukimāwa wāpamāwak, āh-itātsik, "tsistāmāw, ākwah kaskitāw, mōsw-asiniyah, ākwah tsahkisāhikanah āh-pā-nāta-māhk, āh-manāsiyāhk," itāwak.

(3) miyāwak pahkākinwah.

(4) "āha?" itikwak, āh-miyikutsik tsistāmāwa, kuntah āh-miyikutsik, namuya āh-atāmātsik.

(5) ākusi ākwah kutakah miyikwak tsistāmāwa, kaskitāw, mōsw-asiniyah, tsahkisāhikanah, papakiwayānasākayah, mīna mih-kwākin, mīna kaskitāwākin, mōhkumānah, wiyamanah, wāpamunah. ōh ōhsti upahkākinumiwāw uhtsi mistahi miyikwak. ākutah ayāwak.

(6) nīsu-tipiskāw ā-kih-ayātsik, kī-sipwāhtāwak, āh-pā-kiwātsik, āh-nayahtsikāyit utāmiwāwa pāyak. nīswāw ā-kih-nipātsik, utih-tamwak itah kā-kiw-uhtsih-āsōwahahkik. tāpāpahtamwak wiki-wāwa itah kā-kih-uhtsih-pā-sipwāhtātsik. mituni kīsupwāyiw. ākwah ākutah sisunā sīpihk ayāwak, āh-āpahwātsik ōh ōtāmiwāwa, pitah āh-mitsisutsik. ākwah ā-kih-mitsisutsik, usihtāwak mihtus, ākutah āh-astātsik ōhi kā-pātātsik. ākwah utāmiwāwa usōyiyihk tahkupitam uma mihtus.

(7) "hāw, ākwah, nīsim!" itwāw aw ōstāsimāw.

(8) "āha?" itwāw.

(9) namuya wih-pahkupāw aw ōsimimāw. piyisk utinam aw ōstāsimāw mihkwākinus. ākwah mistikusah kīskataham, āh-māh-masinahahk. miyāw usimah. ākusi āwa kwāskwānitōwān āh-miyiht, utinam; pakāstawāham sīpihk.

(10) "hāw, ākwah, nīsim!" itwāw kaskitāwi-maskwah. āh-pah-kupāt, āh-pakāsimut.

(11) ākwah awa usimimāw mitsimīw mihtutihk. kākāts tāwakām apīs āh-miyāskahk, kītahtawā awa ustāsimāw itāmihk nipihk kākway kā-miskunahk. kiskāyihitam: matsi-pisikiwah. ākutah nakāsin awa misatim, āh-tawikiskawāt ōh itāmihk nipihk k-āyāyit. namuya wāpamāwak; piyisk awa nāpāw ākutāh ispayihōw, usitihk uhtsi ā-wih-kakwā-miskawāt ōh itāmihk k-āyāyit. āh-miskuskawāt, ākutah nakāsti, āh-utsipitāt ōh ōtāmah. pihkuhāw. ākus āti-sipwāhtāw. aw ōsimimāw nāway k-āyāt, āh-miskuskawāt, sākisiw.

(12) ōmis itwāw: "nistāsā, nistāsā!" itwāw.

(13) "ākā wiyah nāntaw itwā!" itwāw aw ōstāsimāw; "kināpāwin, nīsim!" itāw.

(14) ākusi kākāts āh-kapātsik, kītahtawā ākutā ispayiwak, tāpiskōts āh-utsipitikutsik ōhih kā-kih-miskuskawātsik.

fast as they crossed. They came to the other side and went ashore. When they had re-loaded their horse, they set out again, walking. After two nights on the way, they reached the post, having tramped three days.

(2) So then they saw the trader and told him, "Tobacco and gunpowder and bullets and flints we have come to get, for we have run short," they told him.

(3) They gave him the hides.

(4) "Very well," he told them, and gave them tobacco, as a present, not as part of their purchase.

(5) Then, besides, he gave them other tobacco, powder, bullets, flints, shirts, and red flannel and black broadcloth and knives, paint, and mirrors. For their hides he gave them many things. They stayed there.

(6) When they had been there over two nights, they left to come home, their one horse carrying the load. When they had slept twice on the way, they reached the place where they had forded on their journey out. They were in sight of their camp from which they had gone on their journey. It was very hot weather. Then they stopped there by the bank of the river, unharnessing their horse and eating a meal before they went on. Then, when they had eaten, they built a raft, on which they placed the things they had brought with them. Then the one tied the raft at the horse's tail.

(7) "There, Brother!" said the elder.

(8) "All right," said he.

(9) The younger could not make up his mind to go into the water. At last the elder brother took a piece of red cloth. Then he cut off some twigs, and marked them. He gave it to his younger brother. When Toss-Aloft was given this, he accepted it; he threw it into the river.

(10) "So, there now, come, Brother!" said Black-Bear, wading into the water.

(11) Then the younger brother held on to the raft. When he had got a bit past the middle of the stream, the elder brother suddenly felt something under the water. He knew what it was: an evil beast. There the horse stood still, as it struck with its foot the creature that was under the water. They could not see it; at last that man bent over that way, trying to find with his foot the creature that was below. When he had found it with his foot, he stood still and drew the horse toward him. He got the horse to come. So then he started to go on. When the younger brother, who was in the rear, felt the creature with his foot, he grew frightened.

(12) "Brother, Brother!" he cried.

(13) "Do not say a word!" said the elder; "You are a man, Brother!" he told him.

(14) But then, when they had almost reached the shore, suddenly they moved in the other direction, exactly as if they were being pulled back by the creature they had stepped upon.

(15) āsay mīna aw ōsimimāw, "nistāsā, nistāsā!" itwāw.

(16) "ākā nānitaw itwā, nisim!" itwāw aw ōstāsimāw, āhtsi pikō āh-yāhyānahk aw ustāsimāw.

(17) āsay mīna kiskāyihtam āh-asāpayit.

(18) āsā mīna usīma ma-mawimuyiwa, "nistāsā, nistāsā!" āh-itwāt.

(19) ākwah āpasāpiw. āh-kitāpamāt usīma, kā-wāpamāt misi-kināpikwah āh-mōskipāyit. wīstah sākisiw.

(20) ōmis itwāw aw ōstāsimāw: "hahāw, nimusō, piyāsiw, 'kispin kākway sākikhuyinih, kisiwāk kik-ōsāpamātn,' kikihtwān; āyōkō uhtsi nama kākway k-ōh-kustamān," itwāw aw ōstāsimāw.

(21) kiypah āsay pāhtawāw piyāsiwa, āh-kitōyit. hātah āh-āhkamāyimut āh-yāhyānahk, piyisk pahpahkipāstāyiw, ā-wih-kimiwaniyik; māka tahkih kituyiwa piyāsiwa. kītahtawā mistahi pāhtākusiwiwa. tāpiskōts āh-matwāwāyik itihtam; aspin ākwah nama kiskāyihtam.

(22) kītahtawā iyikuhk ā-kiskāyihtahk, pōtih pāhkwahsāhk kā-pimisihk aw ōstāsimāw. ākwah āh-nanātawāpit, namuya wāpamāw usīma, mīna utāma, mīn ōhi kā-kih-wāpamāt misi-kināpikwah.

(23) "māskōts mōwik nisim," itāyihtam.

(24) āh-pasikōt, āh-āmatsiwāt, kā-wāpamāt usīma, tahkuhtsāyihk ā-papāmitātsimuyit usīma. ākutā kā-wāpamāt utāma āh-mamītsisuyit, kāyāpits usōyiyihk āh-tahkupitāyik ōmah mihtus.

(25) "hay hay!" itwāw; "pimātisiw nisim!" āh-itwāt.

(26) āh-utihtāt, pasikōyiwah usīma. āh-at-ituhtātsik utāmiwāwa, āh-utihtātsik, āpihkunamwak ōma usōyiyihk kā-tahkupitāyik. ākwah ōhi kā-kih-pōsihtātsik āyukuni āh-wāpahtahkik, nama kākway wanihtāwak. ākusi namuya kiskāyihtam kīkwaya āh-kapāwāpinikutsik; ayisk namuya wāpamāw awiya kā-tōtākutsik. ākusi wawāyiwak, ā-wiyahpitātsik utāmiwāwa, āh-nayahtahātsik ōhi kā-pātātsik, āh-ati-kīwātsik.

(27) kisiwāk āh-ihātsik, ōmis itwāw aw ōstāsimāw: "nisim, niya nik-ātsimun ōma k-āsi-wāpahtamahk, k-āsi-kiskāyihtamahk tānisi āy-ispayiyahk," itwāw aw ōstāsimāw; "kika-ntōhtawin, itah kiyāskiyāni, ayiwākās wih-itātsimuyānih," itwāw.

(28) "āha?" itwāw ōw usimimāw.

(29) piyisk takuhtāwak wikiwāhk.

(30) ākwah ā-kih-pihtukātsik, ākwah nitumāw nāpāwa, āh-pihtukāt, āh-māh-miyāt tsistāmāwa, "hāw, kīstawāw ta-pihtwāyāk!" āh-itāt.

(31) "hā!"

(32) nanāskumuyiwa.

(33) "pāskis ā-wih-ātsimustātakuk tānisi ispayiyāhk awa nisim ōtah sipihk," itwāw.

(15) Again the younger brother cried, "Brother, Brother!"

(16) "Do not say a word, Brother!" said the older one, swimming against the pull.

(17) Again he perceived that he was moving backwards.

(18) Again his brother entreated, crying, "Brother, Brother!"

(19) Then he looked behind him. When he looked at his brother, he saw a Great Serpent emerge from the water. He too was frightened.

(20) Thus spoke the elder brother: "Now then, O my grandfather, Thunderer, 'If by anything you should be frightened, from close by I shall be looking at you,' you said; that is why I fear nothing," said the elder brother.

(21) In a moment he heard a Thunderer roaring. When nevertheless he swam with all his might, soon there fell scattered drops of a coming rain; meanwhile unceasingly roared the Thunderer. Presently he made a great noise. The man heard it like the report of a cannon; that was the last he knew.

(22) After a time, when he came to his senses, there lay that elder brother on the dry land. When he looked about him, he did not see his brother, or the horse, or the Great Serpent which he had seen.

(23) "Perhaps it has eaten my brother," he thought.

(24) When he rose to his feet and walked up the slope, there he saw his brother, crawling about at the top of the bluff. And there he saw his horse grazing, with the raft still tied at its tail.

(25) "Splendid!" he cried; "My brother is alive!"

(26) When he came up to him, his brother arose. Then they went on to where their horse was, and, when they got to it, untied the thing that was tied to its tail. When they looked at the things that they had loaded on there, they missed nothing. And so he did not know by what sort of being they had been thrown ashore; for he had not seen anyone do that to them. So they made ready, harnessing their horse and loading it with the things they had brought, and went on towards home.

(27) When they were near, the elder brother said: "Brother, I shall tell of what we have seen, of the experience we have gone through," said the elder one; "You will hear me, if at any point I try to lie or exaggerate," said he.

(28) "Very well," said the younger.

(29) At last they came to their camp.

(30) Then when they had entered, he called the men, and as they entered, gave each of them tobacco, saying to them, "There, that you too smoke!"

(31) "Ho!"

(32) They thanked him.

(33) "It is because at the same time I wish to tell you how my brother here and I fared by this river," he said.

(34) "hāha?", itik ōh ayīsiyiniwah.

(35) ākwah ātsimōw ōma ākāh kā-wīh-pahkupāyit usima, piyisk anihī kā-miyāt usima; āyōkō ātsimōw. piyisk kā-pahkupātsik, tānisi k-āsi-kiskāyihthahkik, āwakō ātsimōw, piyisk ākā āh-kiskā-yihthahk, pāhkwahtsāhk āh-ayātsik.

(36) itwāwak ōk ayīsiyiniwak, "niwāpahtānān mistah ākutā āh-māyi-kisikāk, mīna mistah āh-kitutsik ākutā piyāsiwak," itwāwak.

(37) "māskōts āwakunik āh-kapāwāpinikuyāhkuk," itwāw awa ustāsimāw.

(38) ākusi āwaku ātsimōwin āh-iskwāk. nimusum awa kaskitāwi-maskwa.

37. MAN AND BEAR.

kā-kisikāw-pihtukāw.

(1) kītahtawā ōki ayīsiyiniwak āh-mihtsātitsik, mikiwāhpah āh-mihtsātihkih, kītahtawā pāyak awa āh-ukimāwīt nmuy āwiyah uwikimākanah. mitunā miyusiw. kutak ukimāw nīsu ayāwāw iskwāwah uwikimākanah; ākusi pāyak miyusiw aw ōskinikiskwāw. awa kā-mōsāpāwit ukimāw kimutamawāw ōh ōkimāwa uwikimā-kaniyiwa; wanihāw awa uwikimākanah. iyāta-ntunawātsi, wanihāw. aw ōkimāw, iyāta-wistah-ntunawātsi, āhtsi kātāw, ōh ōskinikiskwāwa āh-kātāt. tākuhtātsih mikiwāhpah, "nista namuya nimiskawāw," itwāw.

(2) piyisk ōmis itāyihtham aw ōkimāw: "āh, nika-ntupayin: iyahtsiyiniwak nka-ntunawāwak," itāyihtham; "ōki kutakak uskinikiwak kā-nāpāhkāsutsik nka-witsāwāwak," itāyihtham aw ōkimāw; "kinwāsk nka-sipwāhtān; pāyak askiy nka-sipwāhtān. ākusi nka-kīsi?-ayāwāw aw iskwāw kā-kimutiyan," itāyihtham.

(3) piyisk ntumāw uskinikiwah, ā-wihtamawāt ā-wih-ntupayit. iyahtsiyiniwah ā-wih-ntunawāt. ōhi māna āh-witsāwāt pāyak uskinikiwa, "nikwāmā," āh-itāhkōmāt, wihtamawāw.

(4) "hāw, k-ōh-ntumitān, ta-ntupayiyahk, kisimāk ātiht ta-wihtamawatsik āskaw; namuya ka-mihtsātiyahk," itāw.

(5) "āha?", itwāw.

(6) "māka pitah wāskābikanihk k-ātuhtānānaw, kik-ātāwāyahk mōsw-asiniyah ākwah kaskitāw ākwah ayōwinisah, ākā kit-āsi-nōhtāpayiyahk kākway, pāyak askiy ka-kakw-āyāyahk¹," itāw.

(7) "āha?"

(8) "wāpahkih ka-māhiskānānaw," itāw.

(9) tāpwā āh-nā-nipāwiht, ntawāpamāw ōh ōskinikiskwāwa, ā-ntawi-wihtamawāt ōma āh-itāyihthahk. tāpwā āh-wāpahk māhis-

¹ Probably read *ka-kakwā-ayāyahk*.

(34) "Very well," said those people to him.

(35) Then he told how his brother had been unwilling to wade in and how he had at last given his brother those objects; he told of that. He told of what they had perceived when they finally went into the water, and of how in the end he had lost consciousness, and how they had got to the dry land.

(36) Said those people, "We saw that there was a great storm over yonder, and that the Thunderers made a great noise there," said they.

(37) "No doubt it was they who threw us ashore," said the elder brother.

(38) So ends this story. This Black-Bear was my grandfather.

37. MAN AND BEAR.

Coming-Day.

(1) Once upon a time, in a place where there were many people and many tents, one of the chiefs had no wife. Another chief had two wives; one of them was a beautiful young woman. The chief who was unmarried abducted this wife of the other chief's; he could not find his wife. Although he looked for her, he could not find her. The other chief, although he too looked for her, merely changed her hiding-place, for he was keeping the young woman in hiding. When he came back to the tents. "I, too, cannot find her," he would say.

(2) At last this chief thought, "I shall go on the war-path; I shall look for Blackfoot," he thought; "I shall take with me some of these young men who are braves," thought this chief; "I shall go away for a long time; for a year I shall go away. In this way I shall be able to have the woman I have stolen," he thought.

(3) At last he called a young man and told him that he was going on the war-path, to look for Blackfoot. A certain young man with whom he used to go about, whom he called "my brother-in-arms" by way of relationship, to him he told his plan.

(4) "Now, I am calling you that you may here and there tell some of your juniors that we are going on the war-path; it is not my plan that we be many." he told him.

(5) "Yes," said he.

(6) "But first we shall go to the fort, to buy bullets and powder and clothes, so that we may not run short of anything, as we plan to stay a year," he told him.

(7) "Yes."

(8) "Tomorrow we shall go to the trading-post," he told him.

(9) Accordingly, when all the people were asleep, he went to see that young woman, to tell her of this which he had planned. Then,

kamuk, äh-atāwāt mōsw-asiniyah äkwah kaskitāw, ayōwinisah, minah mihkwākin, kaskitāwākin. äkusi kiwāw.

(10) äh-takusihkik wikiwāhk, ntumāw ukimāw, ömisi äh-itāt: "aw, ökimātik, wāpahkih pita nka-ntunawāwak mustuswak, tāntā ihtātawāwi, äkutā täy-ispitsiyäk," itāw utinimah; "niwih-papāmātsihun," itāw.

(11) "äha?!"

(12) "äkō k-uh-ntumitakuk. nika-nisutipiskwān," itāw.

(13) "äha?!" itwāwak.

(14) täpwā, — äh-nīpihk ömah, — kā-wih-sipwāhtāt, ä-kāh-kawisimōwiht, wiyāhpitāw nīsu utāmah. äkusi äh-sipwāhtāt, ä-sipwāhtahāt öh iskwāwah, wāhyaw äh-tuhtahāt, itāh ta-k-isi-sipwāhtāt. täpwā wāhyaw äh-ayāt, ä-pasāhtsäyik, ä-sakāyik, möhkitsiwanipäk äh-ayāyik, mustuswah nipahāw päyak, äkutah äh-nakatāt öh iskwāwah wiyāsah mīna.

(15) "hāw usihtāh kähkākawah," itāw öh iskwāwah, äh-kiwāt; "kāya wihkāts sākāwā," itāw; "kāya kaskäyihthah; nka-takusinin," itāw.

(16) äkusi kiwāw. täpwā ä-kih-nīsu-tipiskāyik, äkusi äh-takusihk mikiwāhpihk.

(17) "ötā isi natakām is īspitsihkāk. ötā wiya k-ätuhtāyān nimitāw nama kākway mustuswak," itāw.

(18) äkusi äh-tipiskāk sipwāhtāwak. nstumitanaw ihtasiwak. mistahi ayōwinisah sipwāhtatāwak. päyakwāw nöhtaw kapāsiwak; mīna äh-wāpahk. äh-äpihtā-kisikāyik, k-utihtahkik öh itah iskwāwah kā-kih-nakatāt. nīpawiw.

(19) "nikwāmā, ispisuhtā. nāma k-äspatināk, äkutā pähihkan. pita uma kā-sakāk nika-kiskatahān misāskwatwah nīsu, t-öh-kanātsihtāyān nipāskisikan," itwāw.

(20) äkus ä-äti-sipwāhtāt, ä-pinasiwāt, sakāhk utihtāw öhi kā-kih-kātāt iskwāwa.

(21) "mwāhts äkwah nikaskäyihthā," itwäyiwa.

(22) äkusi äkutah kiskataham misāskwatwa.

(23) "wawiyi," itāw; "utah öma pimuhtāwak uskinikiwak."

(24) äkus äti-sipwāhtāwak. ä-sākāwātsik, kä-wāpamātsik ispatināhk äh-apiyit, äh-pihtwāyit.

(25) äkwah öki uskinikiwak äh-pä-sākāwāyit äh-wāpamātsik, "awiyah awa pä-witsāwāw," itāwak utökimāmiwāwa.

(26) "äh, iskwāwah miyāmay!" itwāwak.

(27) kisiwāk äh-päy-ayāyit, nisitawāyimāwak öh iskwāwa.

(28) "āwakw āwa kayās ka-wāh-wanihiht itah kā-miskawāt!" itāwak.

(29) äh-pä-takuhtāyit, awin öh āwakuni kā-kih-wanihimiht!

on the next day, they went to the trading-post and he bought bullets and powder, and clothing, and red flannel cloth and black broadcloth. Then he went home.

(10) When they arrived at the camp, he called the chiefs, and said to them, "Well now, Chiefs, tomorrow I shall go look for buffalo, so that you may move camp to wherever they are," he told the chiefs; "I mean to roam about," he told them.

(11) "So be it!"

(12) "That is why I have called you. I shall stay out two nights," he told them.

(13) "So be it!" they said.

(14) And so, — this was in summer-time, — when he was ready to set out, when all the people had gone to bed, he saddled two of his horses. Then he set out, taking that woman away with him, leading her far off in the direction which he was going to take. Then, when he was far away, in a wooded ravine where there was a spring, he killed a buffalo, and there he left that woman with the meat.

(15) "Now then, prepare dried meats," he told her, as he left for home; "Do not ever go out into the open," he told her; "And do not feel lonely; I shall come here," he told her.

(16) Then he went home. As he had said, after two nights he arrived in camp.

(17) "Move your camp this way, toward the north. Over this way where I have been, toward the south, there are no buffalo," he told them.

(18) Then at nightfall they set out. They were thirty in number. They took much baggage with them. Once they camped before they got there; on the next day, at noon, they came to where he had hidden the woman. He stopped in his course.

(19) "My brother-in-arms, go on ahead. At yonder hill wait for me. I mean to stop and cut two saskatoon sticks in this grove, to clean my gun," he said.

(20) So off he went, down into the gully, and to the woman he had hidden.

(21) "I was just beginning to feel lonely," she said.

(22) So then he cut the saskatoon sticks there.

(23) "Make ready," he told her; "Over yonder the young men are on the march."

(24) Then they went off. When they came into view, they saw the others there on the hilltop, smoking.

(25) And those young men, when they saw them come forth, "He comes with someone," they said of their chief."

(26) "Why, surely, it is a woman!" they said.

(27) When they had come near, they recognized that woman.

(28) "It is that person who has been lost for this long time, whom now he has found here!" they said of her.

(29) When they arrived there, yes, it was none other than the woman who had been lost!

(30) "wāhyaw wiy āna kimiskamāsun, nikwāmā!"

(31) "āha?, kāswn nimiskawāw āyak uma kā-sakāk," āh-itwāt, "hā, nikwāmā, tāpwā kimiupayin!" itāw.

(32) ākusi ākwah sipwāhtāwak.

(33) itah āh-kapāsitsik, ōmis itwāw: "ā, nisīmitik, ākā wiya kāk-way kit-ātuskātam aw iskwāw. kiyawāw ka-paminawatawāw aw iskwāw," itāw.

(34) "hā, tāpwā nama wiya tit-ātuskāw!" itwāwak, ōh iskwāwa.

(35) ākusi miyāw ōma mihkwākin, "kaskikwātah, kit-ōskutākayin," āh-itāt, "mīna kit-ōtāsiyin ōma," itāw ōh iskwāwa.

(36) ākusi tāpwā ka-kaskikwātisōw aw iskwāw. tāpwā miywā-siniyiwa utayōwinisa. ākusi nistumitanaw pāyakusāp ihtasiwak.

(37) tāpwā āh-wāpaniyik, ā-sipwāhtātsik, namuya wāhyaw āy-ihtātsik, mustuswah wāpamāwak.

(38) ākusi, "minahuk!" itāw; ākutah ka-nīmāwinihkāyit itāw utōskinikīma.

(39) tāpwā minahōwak. ākutah mīnah kapāsiwak. āh-wāpahk, ā-sipwāhtātsik, kā-pāhtahk āh-mah-matwāwāyik; māka namuya kiskāyitam tāntāh kā-matwāwāyik. āhtsi piku āh-pimuhtātsik, sipiy wāpahtamwak. mustuswah wāpamāwak.

(40) "minahuk!" itāw; "minahuyāku, sipihk k-ātuhtatānānaw wiyās. ākutah ka-kapāsinānaw. kik-ōsihtānānaw nīmāwinah, pāskis ākutah uhtsi kit-āy-asawāpiyahk ōma kāh-māh-matwāwāk. māskōts ayahtsiyiniwak," itāw ōhi utōskinikīmah.

(41) ākusi sipwāhtāwak nīsu uskinikiwak, ā-wih-kakwā-nipahātsik ōhi mustuswah. tāpwā pāskiswāwak nīswāw; nīsu nipahāwak. ākusi āh-wāpamātsik āh-nipahāyit, ākutā ituhtāwak.

(42) āh-utihtātsik, "hāw, mituni kahkiyaw kakwā-utinamuhkāk wiyās. ōma sipihk kā-sakāk, ākutah ka-kapāsinānaw. ta-nīmāwinihkāyāk," itwāw; "nik-āspisih-ituhtānān."

(43) ākusi ōk ōskinikiwak wiyinihtākāwak. ākwah ōki sipihk ōki kā-takuhtātsik, ākutah nakīwak, āh-utinakik mistikwah, āy-usihtātsik wikiwāwa. nīsu usihtāwak, nīpiyah uhtsi āh-apahkwātsik wikiwāwa. ākwah ōki uskinikiwak wiyāsah awatāwak. ākwah āsay wāpamikwak kutakah ayīsiyiniwah, ōhi kā-kih-pāhtahkik āh-tasinamiyit, āwakuni kā-wāpamikutsik. āh-wāpamikutsik, "iyahtsiyiniwak!" itāyimikuk utōtāmiwāwa. ākusi ka-kāsōhtākwa, wiyawāw āy-usihtātsik unīmāwiniwāwa. piyisk tipiskāyi. ākwah ōhi kutakak kā-mihtsātsitsik ituhtāwak. piyis npāwak ōki. ākwah ōki tsiki āsay ayāwak, āh-nipāyit utōtāmiwāwa. piyisk utihtāwak. āh-nipāyit. namuya nisitawāyimāwak. ākus īsi ōh uwikiyiwa ā-wihkwāpawitsik, āh-pāskiswātsik.

(30) "Truly, you have made a good find in a far-away place, Brother!"

(31) "Yes, by chance I found her in this grove," he said, and, "Ha, Brother, truly, you are fortunate!" he answered him.

(32) Thereupon they went from that place.

(33) Where they encamped, he said, "Now, Brothers, this woman is by no means to work at anything. It is you who will provide for her," he told them.

(34) "Very well, she shall not do any work!" they said, of this woman.

(35) Then he gave her that red cloth, saying to her, "Sew it for your skirt and for your leggings."

(36) Accordingly that woman sewed clothes for herself. Truly, excellent were her clothes. So now their number was thirty-one.

(37) The next day, when they set out, they had not gone far, when they saw some buffalo.

(38) Then, "Make a killing!" he told the others; he told his followers to prepare food there for their journey.

(39) They killed some of the game. Then they pitched camp there. On the next day, as they set out, he heard some shots; but he did not know whence the noise came. They kept on walking and came to a river. They saw some buffalo.

(40) "Make a killing!" he told them; "When you have killed some, we shall take the meat to the river. There we shall camp. We shall prepare a store of meat, and at the same time reconnoitre from there as to that shooting. Perhaps it was Blackfoot," he told his followers.

(41) Then two young men went off to try to kill some of those buffalo. They fired twice at them; they killed two. When they saw that the young men had killed them, they went there.

(42) When they got to them, "Now then, try to take every bit of the meat. In that wooded spot by the river we shall camp, and there you will prepare the meat," he said; "We others will go on ahead."

(43) So then those young men skinned and cut up the carcasses. And those who went to the river, stopped there and gathered sticks and set up their tents. They built two, covering them with leaves. And those young men brought in the meats. Now, by this time they had been seen by the other people; those whom they had heard firing, by them they had been seen. When they were seen by the others, "Blackfoot!" these people, their fellow-tribesmen, thought of them. Accordingly the others hid from them, while they prepared their dried meats. At last it grew dark. Then those others, who were many in number, went toward them. At last they went to sleep. By this time these people had come close to where their fellow-tribesmen were sleeping. At last they reached them, as they slept. They did not recognize them. And so they surrounded their tents and opened fire on them.

(44) äh-pikiskwätsik, öki kā-nipätsik, päyak kā-pähtahk utötä-miwāwa äh-pikiskwäyit, kā-tāpwät, "niyanān!"¹ äh-itwät.

(45) päyak ä-wih-wayawiyāmut, utihtinik päyak, äh-tahkamikut möhkumān uhtsi. äkuyikuhk kā-pähtahkik, kā-kiskäyihthahkik utötämiwāwa äh-pistsi-pāskiswätsik.

(46) "ehehehäy hähä! kitötäminawak!" itwäw.

(47) äkusi pöyōwak. kākäts kahkiyaw nipahāwak. mitātaht piku namuya nipahāwak; māka kahkiyaw miswāwak. äkwah äh-kutawätsik, käh-nisitawäyimätsik utötämiwāwa. awa ukimāw iskwāwa kā-witsāwät, nipahāw öhi kik iskwāwa kā-kih-kwäsihtwä-kät. äs awa kā-tahkamiht namuya nipiwi. pihthukahāw, kwayask äh-pimisimiht, "māsköts ta-nipiwi," äh-itäyihthamuht. äkusi öki kutakak kā-misuhtsik, "nama wiya ta-kih-nipiwak," äh-itäyimätsik awakuni, "ka-sipwähtahānawak; ka-kiwānānaw," itwāwak, äh-pakwāthahkik utötämiwāwa mihtsät äh-nipahätsik. äkusi sāmāk nakatāwak, usām äh-pakwāthahkik äh-tötawätsik uwāhkumākaniwāwa, äh-kiwätsik.

(48) äkwah awa kā-tahkamiht äkutah pimisini pihtsäyihk. niyānan pihtsäyihk äkutah itah kā-pimisihk äkutah pimisiniyiwa öh öskinikiwah äh-kih-nipahimiht. "misawäts wistah ta-nipiwi," äh-itäyimiht, k-öh-nakatiht. piyisk wāpaniyiw, äkuta äh-pa-pimisihk. piyisk kapä-kisik pa-pimisini. namuya minihkwāw nipiwi; namuya mitsisōw. "māsköts nista nika-nipin," itäyihtham. māka itah kā-pimisihk, upāskisikan äkutah astäyiw, äkwah pihtsasini-nisah, mösasiniyah äh-asiwatäyik, äkwah kaskitāw äh-asiwatäyik.

(49) piyis kākäts tipiskäyiw. kitahtawä käh-pähtahk kākway, äh-pa-pimisihk, äh-matwä-pä-pimuhtäyit awiya.

(50) "māsköts wistah päyak apisis äh-pimätsit," itäyihtham, "ötah kutakihk mikiwāhpihk," itäyihtham.

(51) kā-pä-paspiskwäyiyit, äh-kitāpamāt, pōtih wākayōsah äh-kitāpamikut.

(52) "äkus ätsikāy ani kā-nipahit, mayōwäs nipiwakih²!" itäyihtham.

(53) piyis pihthukäyiw.

(54) äkutä skwähtämihk isi äh-pimisiniyit öh öskinikiwa kā-wayawihthahät awa wākayōs, öh öskinikiwa äh-ntawi-mōwät uhpimä, ömis itäyihtham awa: "nistah nika-mōwik!" itäyihtham.

(55) piyis mistahi tipiskāw. namuya kih-nipāw aw öskinikiwi. piyisk wāpaniyiw; namuya nipāw. mituni äh-kisikāyik, äsay mīna

¹ Note the exclusive first person plural.

² Literally, "he will kill me before I die with relation to him." Intransitive verbs have a set of forms which relate the action (without making it transitive) to a third person; the English rendering often involves great periphrasis. Lacombe confused these forms with the obviative.

(44) When they spoke, one of those who were sleeping there, heard that it was their fellow-tribesmen speaking, and shouted, saying, "It is we!"

(45) When one of them fled out from a tent, one of the others seized him and stabbed him with a knife. Only then did they hear and learn that by mistake they were firing on their own tribesmen.

(46) "Heavens and earth! Our fellow-tribesmen!" he cried.

(47) Then they stopped. They had killed nearly all of them. Only ten were not killed; but all were wounded. Then, when they made a fire, they recognized their fellow-tribesmen. That chief who had the woman with him, had been killed, together with the woman he had abducted. The one who had been stabbed did not die. He was taken into a tent and carefully laid down, for, "No doubt he will die," his people thought. But as for those others who had been wounded by shots, thinking of them, "They are not likely to die," they said, "We shall take them away with us; we shall return home," for they were down-hearted at having killed so many of their tribesmen. So immediately they left the slain, too much depressed at what they had done to their fellow-tribesmen, and went home.

(48) The one who had been stabbed lay there within. Inside there where he lay, lay five of the young men who had been slain. Because they thought of him, "In any case he too will die," was why he had been abandoned. At last dawn came, as he lay there. He lay there all day. He drank no water; he did not eat. "No doubt I too shall die," he thought. But where he lay, there was his gun, and his ammunition-bags, with bullets in them, and with powder.

(49) At last it was almost night. Presently he heard something, as he lay there, the sound of someone walking hither.

(50) "Perhaps someone else who has a bit of life left in him," he thought; "there in the other tent," he thought.

(51) When the other pushed his head into the doorway, and he looked at him, there was a bear looking at him.

(52) "And so this creature will kill me, if I do not die soon enough for him!" he thought.

(53) Finally it came into the tent.

(54) When the bear had taken out of the tent the young man who lay nearest the doorway, going off somewhere to eat him, then he thought, "He will eat me too!"

(55) At last night came. The young man could not sleep. Finally day broke; he had not slept. When it was full day, again there

kā-pā-takuhtāyit ōhi wākayōsa; āsay mīna pā-paspiskwāyiyiwa, āh-kitāpamikut, wist āh-kitāpamāt. ayisk namuya kih-waskawiw, mistah ā-wisakāyihthak ōm itah kā-tahkamih. itāh isi āy-isi-sāwahtōt, ākutā nīsu pimisiniyiwa uskinikiwa; āwakunih mīna pāyak kā-wayawitāpāyit ōhih wākayōsah, aspin mīn āwakuni āh-ntawi-mōwāyit.

(56) "ākus ātsik āni kahkiyaw kā-kitamukuyāhk!" itāyihtham āwaku.

(57) kapā-kisik pa-pimisin. kāyāpits namuya minihkwāw; mīna namuya mītsisōw wiya. nama kākway wāpahtam ta-mitsit; tsikāmā ōhi kā-nipahikutsik, āwakunik āh-manāsitsik mītsiwin. kahkiyaw utinamwak ōhi kā-kih-nīmāwinihkāyit; ākusi kā-kīwāt-sik wiw āwakunik. ākwah awa aspin kā-wayawihthahāt uskinikiwah, piyisk kapā-kisik nama kākway wihkāts mōsihtāw awa miswākan. iyikuhk āh-tipiskāyik, āsay mīna ka-pā-paspiskwāyiyit wākayōsa, iyāyaw āh-kitāpamikut māna, kinwāsk āh-kitāpamikut māna. kā-pā-pihtukāyit. kutakah mīn ōhi uskinikiwa aspin mīna āh-wayawihthahāyit, kāyāpits nīsu pimisiniyiwa.

(58) "āta wiya kāyāpits ōhi nīsu ta-mōwāt, nama mayaw niya ta-mōwit!" tāyihtham āwakō kapā-tipisk.

(59) āh-wāpaniyik, mituni āh-kisikāyik, āsay mīna kā-pā-takuhtāyit wākayōsa, ākwah ōhi itāh kā-pimisihk ōh ōskinikiwa āykunih wayawihthahāyiw.

(60) "ā, ākwah nāhi kā-pimisiniyit, utākusikih āyakuni ta-wayawihthahāw, ākwah niya wāpahkih kīksāpā kā-mōwit!" itāyihtham, ā-pa-pimisihk.

(61) māka namuya kakāyāwātisiw.

(62) "ākwah māskōts ahpōh nōhtaw nika-nipin!" itāyihtham.

(63) ākusi āwaku kapā-kisik pa-pimisin. namuya kih-waskawiw ākwah.

(64) piyisk āh-ati-ta-tipiskāyik, "āh, kākāts ākwah māna kā-takuhtāt wākayōs!" itāyihtham.

(65) mituni iyikuhk āh-tipiskāyik, ākuyikuhk kā-takuhtāyit: māka mīna āh-pā-paspiskwāyiyit, iyāyaw kitāpamik. āh-kih-kitāpamikut, ōh ōskinikiwa kā-wayawitāpāyit aspin.

(66) "hā, ākwah niya wāpahkih kā-nipahit. ākā tsāskwah nipi-wakih!" itāyihtham.

(67) piyisk mistahi ati-ta-tipiskāyiw; māka namuya kih-waskā-wiw, namuya ā-maskawātisiw. piyisk ati-wa-wāpaniyiw.

(68) "pihtaw ātsik āni āwaku kā-kitimahit, mayawās nipiwakih ta-nipahit, ta-mōwit!" āh-itāyihthak; "kikisāpā pāy-ituhtātsi ākwah niya kā-nipahit!" itāyihtham.

(69) piyis ati-ka-kisikāyiw. ākwah asawāpamāw ka-pā-takuh-tāyit. piyis ispi-kisikāyiw; nama takuh-tāyiw. mituni āh-ākwā-kisikāyik, kitāhtawā kā-pātwāwitāhtamiyit.

(70) "ākwah niya kā-mōt!" itāyihtham.

came the bear; again it stuck its head into the doorway and looked at him, and he, in turn, looked at it. For he could not move, what with the great pain of his knife-wound. Near his feet lay two young men; one of these, again, the bear dragged out of the tent, and went away to eat him.

(56) "And so it turns out that it will eat us all up!" thought he.

(57) All day he lay there. Again he did not drink; and he did not eat. He saw nothing to eat; for, indeed, they who had killed them, being in want of food, had taken all the provisions which the others had prepared; and so they had gone home. After that creature had taken that youth out of the tent, the wounded man noticed nothing more all day. When it was getting dark, again the bear came sticking its head under the door-flap, looking at him eagerly, as before; when, as before, it had looked at him a long time, it came into the tent. When, again, it had taken out another of those youths, two still lay there.

(58) "I hope he will first eat these two, before he eats me!" he thought all that night.

(59) When day came, and it had grown quite light, again the bear arrived, and that youth who lay there, him it dragged out of the tent.

(60) "Yes, now, in the evening, he will take out the one who lies over yonder, and tomorrow morning he will eat me!" he thought, as he lay there.

(61) He had no energy.

(62) "But perhaps and as likely, I shall die before then!" he thought.

(63) Thus he lay there all that day. He still was unable to move.

(64) At last, as darkness approached, "Yes, and now it is near to the time when the bear always comes!" he thought.

(65) When it had got quite dark, then it came; again it came sticking its head into the doorway, and eagerly looked at him. When it had looked at him, it dragged out that young man, and off it went.

(66) "Yes, and now tomorrow he will kill me, if I do not die before he comes!" he thought.

(67) At last it got darker and darker; he could not move; he had not strong life in him. At last day began to come.

(68) "And so now I must expect it; he will give me a painful death, killing me because I did not die for him in time, that he may eat me!" he thought; "When in the morning he comes, it is I this time whom he will kill!" he thought.

(69) At last day grew bright. He watched for it to come. At last it was high day; the creature did not come. When it was full noon, presently it came, breathing audibly.

(70) "Now he will eat me!" he thought.

(71) *äh-pä-paspiskwäyiyit, äsay mīna kitāpamik; wistah ka-kitāpamāw. kinwāsk kitāpamik; piyis pih̄tukāyiwa.*

(72) “*ā, ākwah niya kā-wayawih̄tahit!*” *itāyih̄tam, kāyiwāhk āh-kustāt, ātah namuya ā-maskawātisit.*

(73) *pōti akāmāyih̄k nātā kā-pimuhtāyit, itāh āh-itiskwāsih̄k, ākutah kā-nīpawiyit. ākwah namuya kih̄-waskawiw. kītahtawā ākutah kā-nahapiyit, utsihsiyah ōmisi āh-itastāt wākayōs, ākutah ā-aspiskwāsimut, āh-apit, āskaw āh-kitāpamāt ōh ōskinikiwa. āh-pōn-āpihtā-kisikāyik, kītahtawā tāpiskōts āh-ati-miywamahtsihut k-ātāyih̄tahk aw ōskinikiw.*

(74) “*yā! māskōts awa niwih̄-kitimākāyimik.*” *itāyih̄tam. ākusi, “namuya ātukw āwa!” itāyih̄tam aw uskinikiw, āh-pa-pimisih̄k.*

(75) *äh-utākusiniyik, pasikōw awa wākayōs.*

(76) “*hyāh! ā-wih̄-mōwit ākwah!*” *itāyih̄tam aw ōskinikiw.*

(77) *ā-kī-sā-sīpiyit, ati-wayawiyiwa. nama mayaw pih̄tukāyiwa.*

(78) “*hāw, māskōts pih̄tukātsi, ākwah nika-mōwik!*” *itāyih̄tam.*

(79) *kītahtawā pih̄tukāyiwa; kāyāpits ākutah nahapiyiwa.*

(80) *ākusi, “āh, namuya ās ān ātukā niwih̄-nipahik!” itāyih̄tam.*

(81) *ākusi kītahtawā tāpiskōts āh-nōhtā-nipāt itāyih̄tam. pōtih kāh-waskawit ākwah aw uskinikiw, āh-akwanahisut, ākwāyāk āh-waskawit, aspin kāh-nakatiht, niyānanwāw āh-tipiskāyik. ākusi atsiya pikuh nipāsiw. piyis āh-pākupayit, äsay kā-wih̄-wāpaniyik, tāpiskōts āh-miyumahtsihut itāyih̄tam. piyisk mituni kisikāyiw. āy-is-ākwā-kisikāyik, kītahtawā kā-pasikōwit, āh-wayawiyit. iyikuhk āh-pih̄tukāyit, kāyāpits ākutah nahapiyiwa.*

(82) *äh-kitāpamāt, ōmisi itik; pikiskwāyiwa: “‘ninipin,’ kitāyih̄tān. namuya kika-kih̄-nipin,” k-ātikut.*

(83) “*ayā, matwān tsī āh-tāpwāt?*” *itāyih̄tam.*

(84) “*āha?, kika-pimātisin,*” *k-ātikut.*

(85) “*ahpōh piku ta-nipahāhkatusuyān,*” *itāyih̄tam.*

(86) *ākusi ākutah pa-pimisin; mituni ākwah wāh-waskawiw uspitunah uskātah mīna. māka mistahi nāstusiw; usām kinwāsk āh-pimisih̄k, āyak uhtsi k-ōh-nāstusit, ākwah mīna mistahi ā-kī-wisakāyih̄tahk, māka ati-miywamahtsihōw. ōm āh-itikut ōhi wākayōsah. kapā-kisik ākutah āh-apiyit, āh-utākusiniyik, kākāts āh-tipiskāyik, kāh-nōhtā-waniskāt. tāpwā waniskāw, ā-simatapit. ā-kī-simatapit, kā-pasikōwit, āh-wayawit. āyikuhk mistah āh-tipiskāyik, pih̄tukāyiwa, kāyāpits ākutah ā-nahapiyit. ā-kī-nahapiyit, kā-nōhtāhkwasit, ā-nōhtā-nipāt. ākusi kawisimōw. mayaw*

(71) When it thrust its head into the doorway, again it looked at him; he, too, kept looking at it. For a long time it gazed at him; at last it came inside.

(72) "Yes, now he will take me out with him!" he thought, fearing it, even though there was but little life in him.

(73) But it walked along the far side of the tent, and stood in the direction of his head, as he lay. He was not able to move. Presently the bear sat down there, placing its fore paws like this, and leaning its head on them, as it sat there, gazing at that young man. When the day was past noon, then at one time it seemed to that young man as if he were feeling better and better.

(74) "Dear me! Perhaps this creature means to take pity on me," he thought. And so, "Perhaps not he!" thought the youth, as he lay there.

(75) Towards nightfall, the bear arose.

(76) "Yah! Now he will eat me!" thought the youth.

(77) It stretched itself, and went out of the tent. It did not come in again just then.

(78) "Yes, no doubt when he comes in, then he will eat me!" thought he.

(79) Presently it came into the tent; it sat down in the same place as before.

(80) Then, "Why, it really does not seem that he is going to kill me!" he thought.

(81) Then presently he felt as if he needed to sleep. And then that young man moved, putting the cover over himself; it was the first time he had moved, from the time he had been abandoned, for five days and nights. And so he dozed for a little while. Then, when he woke up, it had already dawned, and he felt quite well. At last it was full daylight. When high day had come, presently the bear rose to its feet and went out. When it came back in, again it sat down there.

(82) When he looked at it, it spoke to him as follows, speaking like a man: "I am dying, you think. You shall not by any chance die," it said to him.

(83) "Alas, I wonder if he speaks true?" he thought.

(84) "Yes, you will live," it told him.

(85) "Perhaps only to die of starvation," he thought.

(86) So he lay there; but now he kept moving his arms and legs quite freely. But he was very tired; he was tired because he had lain so long, and also because he had suffered so much pain. But he felt better and better, now that that bear had said this to him. When it had sat there all day, toward evening, when darkness had almost fallen, he felt a desire to get up. He raised himself and sat up. When he sat up, the bear rose to its feet and went out of the tent. When darkness had come, it entered and sat down again. When it had sat down, he began to feel sleepy and to long for sleep.

äh-kawisimut, sämək nipāw. namwāts uhtsih pākupayiw. äyikuhk äh-pākupayit, āsay ispi-kisikāyiw. waniskāw, ā-simatapit.

(87) "äkus ätsik oma ä-wih-pimätisiyān!" itäyihitam.

(88) äkusi kitahtawā k-ötinahk upihtasinānisah, äh-nöhtä-sipwähtät.

(89) "matwān tsī uma nikah-kih-pasikōn?" äh-itäyihtah.

(90) ä-kih-utinahk upihtasinānisah, äkwah pakwahtähöw, oma uskutākay, wāpuwayān äy-uskutākāt. äkwah säkwasöw upihtasinānisah; äkwah umaskisinah utinam, äyakunih mīna ä-sä-säkwasut. upāskisikan utinam. ä-kih-utinahk upāskisikan, kā-pasiköyit öhi wākayōsah, äh-päh-ähtsi-tahkuskäyit. kustāw.

(91) kisiwāk äh-nipawiyit, äh-kitāpamikut. "äh. isk āwa tapasikōwak!" itäyihitam.

(92) äkusi ä-wih-pasiköt, namuya kih-pasiköw. nitsawāts ömis isi wāwikaniyihk mitsimiw, äh-pasiköt. äh-nipawit, kunta nanampayiw, usām kinwāsk äh-pimisihk. äkusi ähtsi tähkuskäyiwa; wīstah ähtsi tahkuskāw, äh-mitsimīt öhi wākayōsah wāwikaniyihk.

(93) namuy äkwah kustāw, "māsköts niwih-pimätsihik." äh-itäyihtahk.

(94) piyis wayawihthahik, äkwah ä-sipwähtät. nānitaw nāmitanaw tahkuskāwin ätukā äh-ituhtät, nästusiw. äkusi nipaww. nanipawiyiwa. namuya sämək sipwähtäyiwa. iyikuhk wiya äh-itäyihthahk äh-ähtsikāpawit, äkuyikuhk kā-wi-sipwähtäyit. täpwä sipwähtāw. mīna namuya wāhyaw ituhtāw. āsay mīna äh-nästusit. mīn äkutah kinwāsk nipawiw, äh-ay-itāpit. äkuyikuhk äkwah pōn-äpihtā-kisikāyik. piyisk äh-ah-ähtuhtätsik, iyikuhk äh-utihthahkik öm itah ka-kih-pā-pinasiwätsik, āsay pahkisimuyiwa, ä-wih-tipiskāyik. itah äh-pasahtsäyik, äkutah äh-at-ituhtätsik. mistahi nästusiw, pihtaw äh-nöhtähkatāt mīna äh-nöhtäyāpākwāt. mistah äh-tipiskāyik, kākäts kis-āmatsiwāwak. äh-nipawit, nakiyiwa. piyis nahapiyiwa. wist äkutah nahapiw. ä-kisi-mituni-nahapit. pasiköyiwa, äh-ikatahtäyit. aspin äkwah wiyah nöhtähkwasiw.

(95) "nitsawāts mahtih nika-nipān," itäyihitam.

(96) äkutah kawisimöw. äyikuhk äh-wāpaniyik, pākupayiw. äh-kisikāyik, kitahtawā kā-pätsāpamāt pästästamuhtäyit. pä-takuhtäyiwa; kisiwāk nahapiyiwa. äkuyikuhk mistahi nöhtäyāpākwāw. äkwah kā-pasiköt, äh-nästuhthät, äkwah äkā äh-ksiskāhtät, "māsköts tähtapiyān nkāh-ksiskāhtān," itäyihitam.

(97) äh-apiyit äkwah ömis isi päsitähkuskāw, äh-nipawit. kā-pasiköyit, nisihkäts äkusi äkwah miyw-apiw, äh-tähtapit. äkus isi ä-sipwähtäyit, äh-at-āmatsiwäyit, äkw äh-ayitāpit, äh-tähtapit öhi wākayōsa, äh-kiwähtahikut, itä kā-kih-uhtuhtätsik äkutäh,

So he lay down. As soon as he lay down, he went to sleep. He did not wake up again. When he woke up, it was already high day. He raised himself and sat up.

(87) "And so I am going to live, after all!" he thought.

(88) Then presently he took his ammunition-bags, meaning to go away.

(89) "I wonder if I shall be able to get up on my feet?" he thought.

(90) When he had taken his ammunition-bags, he fastened his belt round his coat, which was a blanket-robe. He fastened the ammunition-bags under his belt; then he took his moccasins, fastening them, too, under his belt. He took his gun. When he had taken his gun, the bear rose to its feet and took a few steps toward him. He was afraid of it.

(91) When it stood close and looked at him, "Well, it seems I am to get up for him!" he thought.

(92) When he tried to get on his feet, he was unable. He needs held fast to the bear's back, as he rose to his feet. When he stood up, he reeled this way and that, because he had lain so long. Then the bear took a step; he too took a step, holding fast to the bear's back.

(93) He did not fear it now, thinking, "Perhaps he means to help me to live."

(94) At last it led him out of the tent, and he started off. When he had walked about forty steps, he was tired. So he stood still. The bear stood there a while. It did not start off at once. Only when he decided to move ahead from where he stood, only then did it move on. He managed to go ahead. Again he had not walked far, when he was tired. Here too he stood for a long time, looking this way and that. By this time it was afternoon. At last, as they kept walking a little ways at a time, when they reached the spot where they had come down the bank on their way hither, the sun had already set, and darkness was at hand. From their walk along the river-bottom he had become very tired, and now he was hungry and thirsty besides. By the time it was entirely dark, they had almost climbed to the top of the bluff. When he stood still, the bear halted. At last it sat down. He too sat down there. As soon as he had got himself into a comfortable position, it rose to its feet and walked off to one side. At that moment he felt sleepy.

(95) "Now I had better sleep," he thought.

(96) He lay down there. At daybreak he awoke. When daylight had come, presently he saw the bear walking toward him. It came up to him; it sat down close by him. By this time he was very thirsty. When he had risen to his feet, as from weariness he could not walk well or fast, "Perhaps if I ride I shall go faster," he thought.

(97) Where the bear sat, he stepped straddling it, like this, as he stood. When it rose to its feet, he sank gently into a comfortable sitting position, riding on its back. And so it set out, climbing the rest of the bluff, he the while looking about him, as he rode the bear,

itähkä äy-isi-kiwähtahikut. namuya wāhyaw äy-ihāt, kā-miskahk nīpiy. ākusi ākutah tsiki nīpihk nahapiyiwa, ākwah āh-nihtakusit, āh-minihkwāt, mīna āh-kāsihkwāt. wistah minihkwāw awa wāka-yōs. mituni āh-kīsi-nānapātsihisut, mīna ākutah pā-nahapiyiwa. āsay mīna tāhtapiw; ākusi āsi-paskōt, ā-sipwāhtāt. kākāts mituni miyw-ayāw; itāyihām, āh-pa-pmuhtāt, āh-tāhtapit. kapā-kisik āwakō pīmuhtāw. āyikuhk āh-tipiskāyik, nakiyiwa, ā-nahapiyit. ākusi ākwah nihtakusiw, uhpimā āh-nahapit.

(98) "hāw, ōtah nika-nipān," āh-itāyihāh, pasikōyiwa, āh-ati-sipwāhtāyit.

(99) ākusi wiya kawisimōw; na-nipāw. āyikuhk āh-pākupayit, pōti h sāsai kisikāyiw, usām kinwāsk āh-nipāt, kiyipa kā-wāpamāt āh-pāts-āstamuhtāyit, pā-takuhtāyit.

(100) "māskōts ākwah nka-kīh-pīmuhtān," itāyihām.

(101) māka mistahi nōhtāhkatāw; ākwah mīna nōhtāyāpākwāw. āh-pasikōt, āh-ati-sipwāhtāt, pasikōyiwa, āh-ākwaskiskākut, āh-ākwāskuhtāyit.

(102) "isk āwa ta-tāhtapiyān mīna!" āh-itāyihāh, ntsawāts tāhtapiw.

(103) ākusi āh-sipwāhtāyit. namuya wāhyaw āh-ihāt, nīpiy wāpahtam. ākusi ākutah tuhtāyiwa, ākutah āh-nakiyit, āh-minihkwāt, mīn āh-minihkwāyit. āyikuhk mīna āh-kīh-ka-kāsihkwāt, āsay mīna pasikōw, ā-wih-sipwāhtāt; ākutah mīna pā-nahikāpawiyiwa. ntsawāts mīna tāhtapiw, ā-sipwāhtāyit, āh-pa-pmī-tāhtapit kapā-kisik. piyis nisū-kisikāw āsay āh-tāhtapit, āh-utākusiniyik. kā-wāpamāt mustuswah.

(104) "nka-kakwā-minahun," itāyihām; "nnōhtāhkatān." itāyihām.

(105) tāpwā nihtakusiw, āh-ati-sipwāhtāt; pōti kā-nahapiyit ōhi wākayōsah. wiya ati-sa-sipwāhtāw. piyis kisiwāk utihtāw ōhi mustuswah. piyisk pāskiswāw; pāyak nīpahāw.

(106) hā, miywāyihām, "ākwah kā-mītsisuyān!" āh-itāyihāh.

(107) tāpwā wiyinihtākāw. mākwāts āh-wiyinihtākāt, kā-pā-takuhtāyit wākayōsah. ākwah āh-kīsi-wiyanihtākāt, kutawāw, ā-kisitāput, ā-wih-mītsit. āyikuhk āh-kīsisahk wiyās, itah āh-miywāsiniyik asamāw ōhi wākayōsah, wist āh-mītsisut. āh-kīsi-mītsisutsik, ākuyikuhk atsi-ta-tipiskāyiw. nāstusiw; pah-pimisin. iyikuhk mistah ā-tipiskāyik, ākwah mīna kutakah wiyāsah kīsisam, ā-wih-usihtāt ta-nīmāt. tāpwā mistahi kīsisam. ākuyikuhk ā-nōhtā-nipāt; kawisimōw. nīpāw. iyikuhk āh-pākupayit, āsay ākwā-kisikāyiw, ākwah mīna ā-wih-kakwā-mītsisut. ā-kīsi-mītsisut, kutakah mīna kīsisam wiyāsa.

(108) iyikuhk mistah āh-kisikāk, "ākuyikuhk ātukā nika-sākuhtān ta-nayahtamān," āh-itāyihāh, ākuyikuhk ispi-kisikāyiw.

which was taking him home, in the very direction from which he and his party had come. When he had not gone far, he found water. Accordingly the bear stopped by the water, and he dismounted and drank and washed his face. The bear, too, drank. When it had carefully cleaned and arranged itself, it came back and sat down there. Again he mounted it; then it arose and started off. He was close to feeling very well, it seemed to him, as he went along on his mount. All that day he went ahead. When it grew dark, the bear stopped and sat down. So then he dismounted, and sat down a little ways off.

(98) "Well, I shall sleep here," he thought, and at that the bear rose to its feet and went away.

(99) So he lay down for the night and slept. When he woke up, he saw that it was already day, for he had slept long; at once he saw the bear coming towards him; it came up to him.

(100) "Perhaps now I shall be able to walk," he thought.

(101) But he was very hungry; and he was thirsty again. When he rose to his feet and started to go on, the bear rose to its feet and headed him off, walking round in front of him.

(102) "It seems he wants me to ride him again!" he thought, and needs mounted.

(103) Then the bear started off. He had not gone far, when he saw some water. It went there and halted, and he drank, and it drank, too. When he had washed his face, he rose to his feet to go on; again it came there and stood, ready for him. So he needs mounted again, and it set out, and all day he rode on. At last, when he had ridden two days, toward evening, he saw some buffalo.

(104) "I shall try to make a killing," he thought; "I am hungry," he thought.

(105) Accordingly he dismounted and went off; the bear, he saw, sat down. He kept going ahead. At last he got near the buffalo. At last he took a shot at them; he killed one.

(106) Oh, he was glad, thinking, "So now I shall eat!"

(107) And so he skinned it and cut it up. While he was preparing it, the bear came up to him. When he had finished his butchering, he made a fire and cooked his meal. When he had cooked the meat done, he gave the best parts of it to the bear, and he too ate some. When they had eaten, darkness was falling. He was tired; he lay down. When night had come, he cooked some more meat, to make provision for his journey. He cooked much of it. By this time he felt the need of sleep; he lay down for the night. He slept. When he awoke, it was already bright day, and again he felt like eating. When he had eaten, he cooked some more meat.

(108) When full daylight had come, "This much perhaps I shall be able to carry," he thought; and by this time it was high day.

(109) wawäyiw, ä-wih-sipwähtät. äh-nayahtahk unimāwin, äh-wawäyit, äh-ati-sipwähtät, äh-äkwaskiskāk ōhi wākayōsah, äh-ksātamiyit wiyāsah. piyisk ntsawāts kāwih wayōniw, wiyāsah äw-utihtahk. wiyāsah ōhi ä-sakāpihkatahk, äkwah um askākin äh-atsiwisahk, äh-kisi-māh-manisahk. ōhi wākayōsah tāhtastāw uwāwikaniyihk. kwayask nipawiw awa wākayōs, äkwah äh-wiwahāt ōhi wiyāsah. äyikuhk äh-kisi-wiwahāt, äkwah äkusi äkwah äh-sipwähtät, äkwah äh-pimi-witsāwāt ōhi wākayōsah, mistah ä-nayahtamiyit wiyās.

(110) itah äh-utihtahk nipiy, äkutah nihtinamwāw ōhi wiyāsah, äkutah äh-minihkwāt, "ōtah nk-āyān; ōhi wiyāsah nka-pāsān," äh-itäyihk.

(111) äkutah kutawāw, kāhkāwakwah äy-usihtät. kapā-kisik äkutah ayāw, äh-ka-kisātikut wākayōsah. piyis tipiskāyiw; äkutah mīna nipāw. äh-wāpaniyik, kapā-kisik usihtāw ukāhkāwakuma, tahk äh-kutawāt, äh-pāsahk ukāhkāwakuma, piyis kapā-kisik. äyikuhk ä-tipiskāyik, äkuyikuhk kisihtāw ukāhkāwakumah; äkuyikuhk mīna tipiskāyiw. iyikuhk ä-nōhtā-nipāt, äkuyikuhk kawisi-mōw. iyikuhk ä-pa-pākupayit. āsay wāpan. äkwah ma-mitsisōw; mīn āwa wākayōs mitsisōw. äkuyikuhk äh-ka-kisi-mitsisutsik. äkuyikuhk wawäyiw, ä-wih-sipwähtät. äkwah mīna nayahtahāw utāma wākayōsa unimāwina. äkusi äkwah äh-sipwähtät. äh-ati-witsāwāt ōhi wākayōsa. äkwah sāsay äkwah miyw-ayāw ōma kā-kih-tahkamiht itah. ayis āwakuniŋ ōhi wākayōsah äh-witsihikut, kiyipa k-ōh-miyw-ayāt. äkusi um äkwah kā-pa-pimuhtätsik, kāh-kiyipah nakiw äh-mitsisut; usām kinwāsk namuya kih-mitsisōw. äkwah mistah äh-kih-wisakāyihk, nawats kawāhkatisōw aw ōskinikiw; äkwah äh-miyōmahtsihut, ayak ōhtsi kāh-kiyipa k-ōh-nōhtātkatāt. piyis tāpwā nistu-kisikāw äh-pimuhtät, āsay namuya ayāw kāhkāwakwah. piyis wāpamāw äh-wisakāyihkamiyit wāwikaniyiw ōhi wākayōsah, usām mistah ä-kih-nayōhtamiyit kinwāsk kāhkāwakwah, äkwah wiya mīna ä-kih-tāhtapit kinwās; ayakō uhtsi k-ō-wisakāyihkamiyit wāwikaniyiw. äkwah wiya pimiwitāw ōh ōkahkāwakuma, piyis mīna nīsu-kisikāw ä-nayahtahk kāhkāwakwah; namuya māka mistahi āta wiyah äkwah kā-pimiwitāt.

(112) kītahtawā sipiy äkwah k-ōtihtahk. äh-utākusiniyik, ōma sipiy äh-sākāwāt, äkutah ä-sakāyik, äkutah kapāsiw. äkwah ä-kutawāt, ä-wih-mitsisut, āsay ās ōma kutakah ayisiyiniw äh-wāpamikut; wiyah namuya wāpamāw. äkusi ōma itah kā-kutawāt, k-āy-apit, mākawāts äh-mitsisut, kītahtawā kā-pasikōyit wākayōsah. sipihk isi itāhkä äh-itāpiyit.

(113) "wah, kāhtsinā kākway äh-mōsihtät!" itäyihkam.

(114) astawinam ōm ōtiskutām. ä-kih-āstawiynahk, kītahtawā kā-simatsiyit ōhō wākayōsah, äh-itāpiyit tahk äkutā, tāpiskōts kākway äh-wāpahtamiyit; piyis päy-ituhtäyiwa itah k-āpit. tāpiskōts ä-wih-tapasiyit, itäyihkam. äh-kiti-kitāpamikut¹ ōhi

¹ -kiti- is probably my error.

(109) He made ready to go. When he took his provisions on his back, and got ready and was starting off, the bear kept getting in his way and keeping close to the meat. At last he was forced to turn back and go to where the meat was. He tied the meat up in a bundle, and cut the hide into small pieces, and when he had cut off every bit, he placed it on the bear's back. The bear stood still, while he loaded the meats on its back. When he had loaded it, then he started off, walking along with the bear, which was carrying a great load of meat.

(110) Where he came to some water, there he took the meats from its back, and drank, thinking, "Here I shall stay: I shall dry these meats."

(111) He built a fire there, and prepared dried meat. He stayed there all day, the bear keeping near him. At last night came; he slept there. When morning came, all day he made his dried meat, building fires to dry his meats, until the day had passed. By nightfall he had finished his dried meats; by this time it was dark. When he felt the need of sleep, he lay down. When he awoke, day was dawning. Then he ate; the bear ate, too. When they had eaten, he made ready to depart. Then again he loaded his provisions on the back of the bear, his animal of use. So then he set out, the bear going with him. By this time he had recovered from the wound where he had been stabbed. Of course it was because that bear helped him that he got well so quickly. Then, as they thus walked along, every little while he stopped and ate; he had gone too long without food. Also, because, he had suffered so much pain, that youth was badly worn down; so now, when he had got well, it caused him to get hungry at frequent intervals. At last, when he had tramped three days, he had no more dried meats. He saw now that the bear was suffering in its back, from having carried so much dried meat for such a long time, and from his having ridden it so long; from all this its back was sore. So then he carried his dried meats; he carried them on his back for two days; but there was not much for him to carry now.

(112) Presently he came to a river. Towards evening, when he came forth into sight of that river, there in a wooded place, he camped. Then, when he made a fire to prepare his meal, some people there saw him; but he did not see them. So then, when he had built a fire, and was sitting there eating, presently the bear got up and looked in the direction of the river.

(113) "Why, he must have noticed something!" thought he.

(114) He extinguished his fire. When he had put it out, presently the bear got up on its hind legs and kept looking over there, as if it saw something; at last it came to where he sat. It seemed to him as if it wanted to flee, the way the bear kept looking at him. He

wākayōsah. pasikōw, āh-ati-sipwāhtāt. sāmāk itah āh-pasahtsāyik, ākutah at-ituhtāyiwa, mituni ā-ksiskāhtāyit, tahkih sisunā sakāhk āh-at-ituhtāyit. piyis āh-utihtahk mistah ā-sakāyik, ākutah sāsksisiyiwa. wistah sāsksisiw; piyis itah āh-kaski-sakāyik, ākutah kā-nahapiyit. wist ākutah nahapiw. kītahtawā ākutā k-ōhtuhtāt-sik tahki āh-itāpiyiwa ōhi wākayōsah. kītahtawā kā-pāhtahk āh-matwā-kā-kiskusiwiht.

(115) "miyāmay ayisiyiniwak!" āy-itāyihthahk, k-āti-samaski-siniyit ōhi wākayōsah. tāpiskōts ā-kustātsiyit itāyihtham.

(116) ākutah nipāw piyis. iyikuhk āh-akwā-kisikāyik, ākuyikuhk sipwāhtāw. nama kākway āta wiyah wāpahtam. ākusi ākw ā-ati-sipwāhtāt. ākwah piyis āh-tipiskāyik, kapāsiw sīpīhk. ākwah ākutah āh-nipāt, āh-wāpaniyik, āyikuhk āsuwaham ōma sīpiy. piyisk pihkuhōw.

(117) ākwah mitunā ākwah miyw-āyāw. nistwāw āh-nipāt, ākuyikuhk kutak sīpiy utihtam. ākusi kisiwāk ākwah ākutah wāskahikan āh-ayāyik, wistāwa ākutah āh-ayāyit, kihtsi-mōhku-māna¹, wistāwah ākutah āh-ayāyit, kihtsi-mōhku-māna āh-uwi-stāwit, usima āh-unāpāmiyit. āyuku uhtsi, āh-kiskāyihthahk āwaku, itah k-ōh-ituhtāt, k-ōh-isi-kiwāt.

(118) āsay kih-pāhtamiyiwa āh-nipahihtsik. "āspin apisīs pimā-tisiw; 'māskōts ta-nipiw,' ā-kih-itiht," itātsimustāmāwa uwāh-kumākana. mīn ōhi usima āsay kih-pāhtamiyiwa. ākwah usihtāw itah ā-wih-pōsit², uma sīpiy ā-wih-āsuwahah. āh-kisihtāt, ākwah āh-pōsit, ākwah āh-pimiskāt, āh-āpasāpit, ākuyikuhk tāwāyihk sīpīhk āh-ihthāt, kā-pā-pahkupāyit ōhi wākayōsah. itah āh-kapāt, ākutah tsiki kapāyiwa. āsay māka nama kākway ayāw ta-mītsit. ayis ōhi wākayōsah mām-mistahi asamāw; ākō uhtsi k-ōh-kitātsik unimāwiniwāwa. āyako uma kā-kapātsik āh-ministikōwiyik. ākusi ākutah tahkuhtsāyihk namuya wāhyaw k-āyāyit ōhi wistāwa. ākwah sakāhk ākutah apiw mīn awa wākayōs.

(119) "tāns āwa nikah-k-isi-paskāwihāw? māskōts awa tit-ākāwātik ōhi kihtsi-mōhkumānah," itāyimāw, "ta-nōhtā-nipahi-kut," itāyihtham.

(120) kītahtawā ōmisi k-ātikut, ākwāyāk āh-kitutikut ōhi wāka-yōsah, "hā, nikwāmā, ā-kitimākisiyin, ā-wih-nipiyin, 'kāhtsinā nika-nipin,' āh-itāyihthaman, 'kāhtsinā nika-mōwik,' āh-itāyimiyin, 'ntsawāts nika-kakwā-pimātsihāw,' kitāyimitn, 'kitimākisiw,' āh-itāyihthamān. 'pimātsisitsi, nika-wikimāw, utōtāma utihtātsih,' kitāyimitin," k-ātikut.

(121) "hā, nikwāmā, nisākwāyimun! ōki wāmistikōsiw awa kā-wih-utihtak kika-nipahik. ākwah mīna ntōtāmak utihtakwāwi,

¹ No doubt Coming-Day meant to make him an American as a compliment to me; in the sequel he turns out to be Frenchman.

² Word-avoidance: *mihtus*: "raft", freely used in Text 36.

got up and went from that place. At once the bear made for the gully, walking very fast, keeping always along the edge of the woods. At last, when it came to where the woods were dense, it went into the brush. He too went among the trees; finally, where the woods were densest, it sat down. He sat down there, too. Soon the bear began to look repeatedly in the direction whence they had come. Presently he heard some people whistling.

(115) "Plainly, human beings!" he thought, as the bear lay close to the ground. It seemed to him exactly as if the bear were frightened.

(116) Then he slept there. When it was full daylight, then he departed. But he saw nothing. So then he went on. At last, when night came, he camped by the river. There he slept, and on the next day, crossed the river. He made the far side, in time.

(117) By this time he was very well. After three nights, he reached another river. Now close by this place was a trading-post, where his brother-in-law lived, an American, for he had an American, his younger sister's husband, as his brother-in-law. For this reason, because he knew this, he had taken this way toward home.

(118) They had already heard that those people had been killed. "The last that was seen of him, he was scarcely alive; 'No doubt he will die,' was said of him," was the story his relatives were told. His sister, too, had heard it. So now he made that on which to embark, so as to cross this river. When he had finished it, and embarked, and paddled across, as he looked back, just as he was in the middle of the stream, into the water went the bear. Close by where he landed, it came ashore. By this time again he had nothing to eat. For he had always given the bear much to eat; that was how they had used up their supplies. That place where they came ashore was an island. And not far from there, at the top of the bank, was where his brother-in-law lived. He stayed there in the woods, with the bear.

(119) "How shall I manage to part from this creature? Most likely this American will want to eat him," he thought of the bear; "He will want to kill him," he thought.

(120) Presently it spoke thus to him, speaking to him only now: "Well, Brother, when you were in misery and were about to die, and 'Surely I shall die,' was your thought, and, 'Surely he will eat me,' was your thought concerning me, then, 'Suppose I try to make him live,' I thought about you, for, 'He is to be pitied,' I thought. 'If he lives, I shall stay with him, when he goes to his fellows,' I thought concerning you," it said to him.

(121) "Oh, Brother, I cannot do that! These people, this Frenchman to whom I am going, will kill you. And when I reach my

kiskwāwak uskinikiwak; kika-nipahikwak. namuya nika-kih-kustikwak uskinikiwak; kika-nipahikwak¹. namuya kinōhtā-taku-witsātin." itāw.

(122) "ā. namuya, nikwāmā! uhtsitaw kiwih-papā-witsātin." itik.

(123) "ā. nikwāmā, ōtah ayāh. nik-ātuhtān awa wāmistikōsiw. usām ninōhtāhkatān."

(124) "niya mīna nnōhtāhkatān." k-ätwāyit.

(125) "āha?²!"

(126) ākus āti-pasikōw, ā-nakatāt ōhi wākayōsah, āh-āsuwahahk uma apisis āh-nipiwisiyit; ministikuhk ayisk kā-nakatāt. ā-kīs-āmatsiwāt, kisiwāk ayisk k-āyāyik ōma wāskahikan, ākutah āh-ituhtāt, tsik āh-ihtāt, kā-pā-wayawiyit ōhi wāmistikōsiwa. āh-wāpamikut, nīpawiyiwa, āh-kitāpamikut. piyisk tsik āh-ihtāt, mituni nisitawāyimik.

(127) pihtukāyiwa; kiyipah mīna pā-wayawiyiwa, usimah asitsih āh-pā-nakiskākut, "hāy hāy!" āh-pā-itwāyit usīma, āh-atamis-kākut, wistāwa usimah mīna āh-itikut, "kāyās nipahik utōtāma," kikih-itikawin." itik wistāwa.

(128) pāhpiw; "kiwāpamin ōma; namuya āh-nipahikawiyān, kā-wāpamiyīn," āh-itikut³.

(129) "hāw, pihtukātān." itik.

(130) pihtukāwak.

(131) "nīpāwin ākutah apiy," itik; "kināstusin ātukā," itik.

(132) ākus āh-ati-paminawasuyit usīma, ta-miyu-mitsisut, āh-itāyimikut, ākwah wiya āh-ātsimustawāt wistāwa ōh iyikuhk āh-kwatakihtāt, āh-itāyihtahk. piyisk mitsisōwak ākwah. āh-kisi-mitsisutsik, sāmak wāpuwayān, pakiwānasākay. uspwākanah, tsistsāmāsah, kutsawākanisah āh-miyikut wistāwa, "umatōwahk⁴ namuya ka-kih-miyitin; namuya ka-miywāyimāw." āh-itikut; kisim ta-kaskikwātam t-ōtāsiyīn." itik.

(133) "āha?," itāw.

(134) ākwah ākutah ay-ayāw. tahkih a-miyu-mitsisut. tah k-āy-ayāt. āh-kikisāpāyāyik, wayawihatatāw nanātuhtā ā-wihkit-sisiyit pahkwāsikanah, āh-ntaw-āsamāt wākayōsah, maywās waniskāyit wistāwa. pōtih kāyāpits ākutah ayāyiwa. ākwah āh-kīwāt, āh-pihtukāt, kiyipa waniskāyiwah ākwa wistāwa.

¹ In such a matter, the conduct to be expected of a white man is on a level with that of the most reckless Indian adolescent.

² This word means that the speaker will conform with the wish you have expressed.

³ Obvious case of mixing up third person and obviative; narrator should have said *āh-itāt*.

⁴ Gesture to trousers; ordinarily one says *nītās*: "my trousers", *mītās*: "trousers" etc.; but this primarily means the native legging-like breeches, and in this passage a distinction between the two is desired.

fellow-tribesmen, the young men are reckless; they will kill you. It is unlikely that I can bring the young men to respect my wishes; they will kill you. I do not want to have you with me when I arrive where the others are," he told it.

(122) "Oh, no, Brother! Even so, I want to go about with you," it answered him.

(123) "Well, Brother, stay here. I am going to that Frenchman's. I am hungry, you see."

(124) "I too am hungry," it said.

(125) "I shall keep that in mind!"

(126) Then he arose, and left the bear, and crossed the bit of water that lay between; for it was on an island that he left the bear. When he had climbed the bank, he went to the house, for it was right by there. When he came near, that Frenchman came out. When he saw him, he stood still and looked at him. At last, when he had come closer, the other fully recognized him.

(127) He went into the house; at once he came out again, and he and his sister came to meet him, his sister crying, "Splendid!" as they greeted him, his brother-in-law and his sister both saying this to him. "Long ago he was killed by his fellow-tribesmen," they said of you," his brother-in-law told him.

(128) He laughed; "You see me here; since you see me, it cannot be that I have been killed," he told him.

(129) "Come, let us go indoors," they said to him.

(130) They went into the house.

(131) "Sit there on the bedstead," they told him; "You must be tired," they told him.

(132) Then his sister went on to cook, meaning that he should eat well, while he told his brother-in-law of his sufferings, as they seemed to him. Then they ate. When, they had eaten, at once his brother-in-law gave him a blanket, a shirt, a pipe, tobacco, and matches, and said to him, "These things here I cannot give you; you would not like them; your sister will sew something into leggings for you," he told him.

(133) "Very well," he answered.

(134) Then he stayed there, eating good food all the while he was there. Early in the morning, he took out of the house all kinds of tasty cakes, and went to feed the bear, before his brother-in-law had got up. The bear, he found, was still there. When he went back, as he entered the house, soon his brother-in-law got up.

(135) *äh-wāpamikut*, "wa, *tāpwā* *mistahi* *kitānawāw*!" *itāyihta-miyiw*.

(136) *ākusi* *kapā-kīsik* *ākutah* *ay-ayāw*. *ākuyikuhk* *mīna* *äh-tipiskāyik*; *āsay* *mīna* *wiyākanihk* *mistahih* *astāyiwa* *mītsiwin*.

(137) "*niyōhtāhkatāyini*, *ka-mītsisuyin*; *mituni* *kisīhkatsin*," *itik* *wīstāwa*, "*usām* *mistahih* *ä-pimuhtāyan*," *äh-itikut*.

(138) *tāpwā* *äyikuhk* *mīna* *äh-nipāyit*, *ākuyikuhk* *wīsta* *nipāw*.

(139) *kiksāpā* *äh-pākupayit*, "*hā*, *nka-ntaw-āsamāw*," *itāyihtam*.

(140) *āsay* *mīna* *sipwāhtāw*, *äh-ntaw-āsamāt*, *nam* *āskwa* *ä-waniskāyit* *wīstāwa*, *kāsiskaw* *māna* *ä-ntaw-āsamāt*.

(141) *iyikuhk* *ä-waniskāyit* *wīstāwa*, "*tāpwā* *mistahi* *mītsisōw* *nīstāw*! *tānis* *āwa* *tiyōtahk*? *namuya* *ākuyikuhk* *ta-kī-kitāt*! *mahtih* *nka-kanawāyimāw* *tānis* *āwa* *äh-tōtahk*," *äy-itāyimāt* *wīstāwa*.

(142) *piyisk* *kapā-kīsik* *ay-ayāw*.

(143) *iyikuhk* *mīna* *äh-tipiskāyik*, "*ahāw*, *niwikimākan*, *mahtih* *mistahih* *astāy* *ākwah* *mītsiwin*, *kistās* *kā-mītsit* *mānah*¹. *māskōts* *āwa* *nānitaw* *äy-itāpatsihtāt*, *namuya* *ākuyikuhk* *ta-kīh-kitāt*, *iyikuhk* *māna* *k-āstāyikih*."

(144) "*āha?*," *itwāw* *aw* *iskwāw*.

(145) *tāpwā* *ä-wih-kawisimutsik*, *mītiyākanihk* *ākutōwihk* *ākwah* *astāw* *mītsiwin*, *ākutah* *ä-ntawī-pakitinamwāt* *itah* *māna* *kā-nipāyit* *ustāsah*. *piyis* *mistah* *ä-tipiskāyik*, *ākwah* *ä-kawisimutsik*, *namuya* *wih-nipāw* *āwa* *wāmistikōsiw*, *äh-janawāyimāt* *wīstāwa*. *piyisk* *wāpaniyiw*. *kītahtawā* *kā-matwā-wayawiyit* *wīstāwa*. *äh-tawinahk*, *wapamunāpiskuhk* *uhtsi* *kā-wāpamāt*, *äh-atimuhtāyit*, *wiyākan* *äh-tahkunamiyit*, *sīpīhk* *äh-ituhtāyit*, *aspin* *äh-ākawā-wāyit*. *tahkih* *āsawāpamāw*. *nama* *mayaw* *pā-sākāwāyiwa*. *iyikuhk* *ä-pā-sākāwāyit*, *pōtih* *nama* *kākway* *mītsiwin* *pātāyiwa*, *nayāstaw* *wiyākan*. *iyikuhk* *äh-pihtukāyit*, *ākuyikuh* *ituhtāw*, *ākwah* *ä-kutawāt*, *ākwah* *ä-paminawasut*, *ākwah* *kahkiyaw* *wanis-kāwak*, *ākw* *äh-äy-atuskātsik*.

(146) *piyis*, "*mahtih* *nik-ātuhtān*. *tāns* *āwa* *tiyōtahk* *nīstāw*?" *itāyihtam*, *äh-ituhtāt*.

(147) *pōtih* *sīpiy* *äh-utihtahk*, *ati-mitihtāw* *itah* *ä-mustāwahkāyik*, *wīstāwa* *äh-pā-pimuhtāyit*, *piyis* *sakāhk*. *kītahtawā* *k-ōtihtahk* *itah* *āsa* *māna* *kā-sikihtitāyit* *ōhi* *mītsiwin*, *kā-mātāhāt* *wākayōsah*. *ākus* *isi* *kīwāw* *āwa* *wāmistikōsiw*.

(148) "*ātsik* *āwa* *wākayōsah* *äh-pā-nāh-ntaw-āsamāt*!" *itāyihtam*.

(149) *äyikuhk* *äh-takuhtāt*, *wihtamawāw* *uwikimākanah*.

(150) *ōmis* *itāw*: "*ās* *āwa* *māna* *mistahi* *k-āsamāt* *kistās*; *ās* *āwa*

¹ Literally, "Place in great amount the food which your brother always eats."

(135) When he saw him, "Why, really, he does consume a big amount of food!" was the other's thought.

(136) So then he stayed there all day. It grew dark; again the other put a great deal of food into a dish.

(137) "This is so that you may eat whenever you get hungry; you are too thin," his brother-in-law said to him, "because you tramped so much," he told him.

(138) So then, when the others went to sleep, he too slept.

(139) In the morning, when he awoke, "There, I shall go feed him," he thought.

(140) Again he went off to feed the bear; before his brother-in-law had got up, he went, this time as before, to feed it.

(141) When his brother-in-law got up, "Really, my brother-in-law eats a great deal! What can he be doing? Surely he can not eat all that: Suppose I watch him to see what he does," he thought concerning his brother-in-law.

(142) Then he stayed there all day.

(143) When night had come again, "Now my wife, place a great deal of food for your brother to eat. It must be that he uses it for something or other; he could not possibly eat up as much as is always at his place."

(144) "Yes," said the woman.

(145) Accordingly, when they were about to go to bed, she put food into a huge dish and went and set it down for her brother where he always slept. Then, when it was deep night, and they had gone to bed, that Frenchman did not go to sleep, but watched his brother-in-law. At last day broke. Presently he heard his brother-in-law go out of the house. He opened the door, and with a mirror he saw him, as he went off holding the dish, and made for the river, disappearing round a bend. He kept on the lookout for him. It was quite a while before he came back into view. When he came into view, there, he was bringing no food at all, only the empty bowl. When the other came in, he went there and built the fire and cooked, and then they all got up and went about their day's work.

(146) Finally, "Suppose I go there. What can my brother-in-law be doing?" he thought, and went there.

(147) When he came to the river, he followed the other's tracks on the bare sand, where his brother-in-law had walked, and then into the woods. Presently he came to where, evidently, the other had been in the habit of pouring out that food, and there he found the tracks of a bear. So then that Frenchman went back home.

(148) "So it is a bear he has always gone off here to feed!" he thought.

(149) When he got back, he told his wife.

(150) He said to her: "As to this great amount of food you have

māna wākayōsah āh-ntaw-āsamāt. nikih-ntaw-ōtihtān itah māna k-āsamāt; māka namuya niwāpamāw wākayōs," itāw; "hāw, nawats ākwa mistahi astawāhkan wiyākanihk, ta-kīspuyit wākayōsah¹," itāw.

(151) "āha?", itwāw.

(152) ākusi aw iskwāw nāu āsinākwaniyik papakiwānākin nāh-nīsu tipahikan āyikuhk miyāw ustāsah.

(153) "haw, kā-nāh-ntaw-asamat ōma miyāhkan ōhi," itāw ustāsah; "mīn ōhi ntaw-āsam. kikiw-wāpamik kīstāw kā-ntaw-āh-asamat," itāw ustāsah.

(154) "āha?", itwāw; "ā-sākwāyimuyān ta-kih-takuhtahak. āwaku k-ōh-pimātsiyān, k-ōh-wāpamiyāk," itāw usīma.

(155) tāpwā ntaw-āsamāw, kāh-tapasiyit. ākwah mitihtāw; itah ākus āh-paskwāyāyik, ākutah miskawāw.

(156) ōmis itāw: "āh, āyakw āni iskwāyāts āh-pā-asamitān, mīn ōh āh-miyitān. sipwāhtāhkan. ākwah kika-nipahik piyisk, ākā wī-sipwāhtāyini," itāw.

(157) "āha?", itik; "ā, nikwāmā, kākikā kisiwāk uhtsi kika-kanawāyimitn. kik-ōkimāwin," itik; "ayisk kisākwāyimun ta-papā-witsātān," itik.

(158) "āha?."

(159) ākwah kiwāw ākwah wīstāwah wikiyihk wāmistikōsiwa. ākutah ākwah wākayōs awa sipwāhtāw. ākwah ākutah wīstāwah wāskāhikanihk ayāw, mitunā āh-miyw-ayāt.

(160) ākusi itāw wīstāwa: "nnōhtā-kīwān." itāw.

(161) "āha?."

(162) ākusi miyik misatimwa pāyak ākwah aspapiwin. ākusi ākwah āh-wāpahk wawāyiw, kahkiyaw kākway ākwah ayōwinisah āh-miyikut. ākusi ākwah sipwāhtāw ākwah, āh-kīwāt. nistwāw āh-nipāt, ākuyikuhk wāpahtam mīkiwāhpah. ākutah āh-takusihk, pōtih ōhtāwiyah ukāwiyah ākutah ayāyiwa; wāpamāw. miywāyih-tamiyiwa.

(163) "tāpwā mistahi nīmiywāyih-tān nikusis āh-pimātsit! 'nipa-hāw,' āh-kih-itwāhk. kā-sisikutsih-miywāyih-tamān āh-wāpamak nikusis!" itik.

(164) kahkiyaw ayisiyiniwah āh-atāmiskākut, ā-miywāyih-tamiyit āh-pimātsit, ākusi ākutah uhtsi ākwah kihtāyih-tākusiw aw uskinikiw. ākusi tāpwā mwāstas iyikuhk āsah kih-ukimāwiw.

(165) ākusi ākuyikuhk āh-iskwāk āyaku ātsimuwin.

Perhaps with ill intent toward the bear.

been giving your brother, it seems he has been going off to feed it to a bear. I have been down to the place where he feeds it; but I have not seen the bear," he told her; "So now, do you put a great deal into the bowl, that the bear may stuff itself," he told her.

(151) "Yes," she answered him.

(152) Then that woman gave her elder brother four pieces of cotton cloth, all of the same pattern, of two yards each.

(153) "Now, give these to him you always go to feed," she told her elder brother; "And give him this to eat. Your brother-in-law saw you when you went off to feed him," she told her elder brother.

(154) "Yes," he said; "It is because I was unwilling to bring him here. It is owing to him that I live and that you see me," he told his sister.

(155) And really, he went to feed it, and, there, it had run away. Then he tracked it; there where the open country began, there he found it.

(156) He spoke to it as follows: "Now, this is the last time I am coming to feed you; and I am giving you these things. Go away from this place. He will kill you in the end, if you do not go away," he told it.

(157) "Very well," it answered him; "Now, Brother, for all time to come, from close by I shall be guarding you. You will be a chief," it told him; "It seems that you are unwilling to have me go about with you," it told him.

(158) "Yes."

(159) Then he went back to his brother-in-law, the Frenchman's house. Then the bear went away from there. And he stayed there in his brother-in-law's trading-post, and was very well.

(160) Then he said to his brother-in-law, "I want to go home," he told him.

(161) "Very well."

(162) Then the other gave him a horse and a saddle. Then at day-break he got ready, and they gave him all kinds of useful things. So then he set out, to go home. When he had slept three times, he came in sight of the camp. When he arrived, there were his father and mother; he saw them. They were glad.

(163) "Truly, very glad am I that my son is alive! When it had been said, 'He was killed,' truly it is a joyful surprise to see my son!" he said to him.

(164) All the people greeted him and were glad that he was alive, and so, from that time on, they all thought a great deal of this young man. Accordingly it really turned out later that he became a chief.

(165) And so this is the end of the story.

38. BAD-OWL.

sākāwāw.

(1) kītahtawā wāmistikōsiwak¹ māhamwak ākutah wītsihōwin. ākwah kayās āh-māhamuht uskinikiw pāyak wītsihwāw. āwaku ā-pā-kīwāyit uwītsāwākanah, kisātam māmihk, āh-wīwit ākutā, āh-utināt iskwāwa. mwāhtsi āh-nistu-pipuhk, ākuyikuhk kā-sipwāhtāt, āh-masinahikāt mats-ōhōw. nātā itah āh-aywāpitsik māna, ākutā āy-askamākutsik umaskākōwa pāyak. mitātasīyiwa uwikimākana awa kisāyiniw, umaskākōw, āh-manitōwit. kustik sakāw-iyinīsa, usām āh-manitōwit, māyusiysi iskwāwa, sōskwāts āh-utināt. ākā tiyāpwāhtākutsi, sāmāk nipahāw. piyisk ākutah uhtsi kustāw.

(2) ākwah awa uskinikiw, “kāhtsinā wāpamātsi ōhi niwīkimākanah nka-maskamik awa kā-manitōwit. usām miyusiw niwīkimākan,” āh-itāyihthak.

(3) āsay utsawāsīmisiwak nāpāsisah; tahkupisuyiwa.

(4) ākwah aw ōskinikiw, “ākuyikuhk māna kā-takusihkik ayisiyiniwak natimihk uhtsi,” itāyihtham; “mahtih nka-kakwā-wāpamāwak. kihkihk awiyak nāhiyaw ta-masinahikāw,” itāyihtham.

(5) pōtih tāpwā wāpamāw uwāhkumākana nāhiyawa, ātiht ākutah nāhiyawak āh-atuskātsik, āwaku pāyak mats-ōhōw. ākwah ōki umaskākōwak ākutah ayāwak, awa ka-manitōwit kisāyiniw ā-pakusāyimut kikwah ta-miyiht, astisah āh-miyiht māna, āhtasiyit uwikimākana kiyikaw ātiht ayōwinisah āh-miyimiht, ōki wāmistikōsiwak āh-miyātsik, āh-kustātsik, āh-mats-āyiwiyit ōhi umas-kākōwa.

(6) kītahtawā kā-pā-māsihāt awa umaskākōw. ākutah ayāw mats-ōhōw; sisunā sīpīhk itah ā-kīskatāwahkāyik, tsik ākutah ayāw.

(7) kītahtawā ōhi uskinikiskwāwa kā-wāpamāt, “mā kihkihkan! kiwāpamitin, pikuh ta-wīkimitān!” itāw.

(8) namuya tsāskwa pā-pakusihtāw kākwa, kita-miyiht. iyāyaw ōhi iskwāwa wīh-kakwā-utināw, ā-wīh-kīwāhtahāt. ākusi māsihkāw. āh-pā-kīwātsik, ōm iyikuhk kā-wāpamātsik. ākusi aw iskwāw mawimōw.

¹ Really “Frenchmen”, but the term is often used for “white man” in general; this is here the case, if my understanding of *wītsihōwin* as “Hudson’s Bay Company” is correct. I have tried to analyze the incidents in this story in *Atti del XXII Congresso degli Americanisti* (Rome, 1928) II, 23ff.

38. BAD-OWL.

Adam Sakewew.

(1) At the time of which I shall tell, the White Men were going down the river for the Hudson's Bay Company. And when thus, long ago, they went down stream, a certain young man joined the Indians who were going along. Then, when his companions went home again, he stayed in the east, for he had taken a woman to wife there. Three years later Bad-Owl hired himself out to the Whites and went away from there. Down yonder, at a place where they always stopped to rest, a certain Swampy Cree was awaiting their arrival. That old man, that Mushkago, had ten wives, for he was of manitou nature. The Bush People feared him because he was of manitou nature: whenever there was a pretty woman, at once he would take her for himself. If people resisted him, at once he would kill them. In time thus, he came to be feared.

(2) Then that young man thought, "Surely, if he sees my wife, that manitou person will take her away from me. For my wife is beautiful."

(3) By this time they had a child, a boy; he was still in the swaddling bag.

(4) Then the young man thought, "This is the time when the people from the west always arrive. I had better try to see them. Surely some Plains Cree will be in the river-gang," he thought.

(5) And really it turned out that he did see some of his Plains Cree kinsmen, for a number of Cree were working with the gang, and one of them was Bad-Owl. And those Swampy Cree were there too, and the old man who had manitou power was there, hoping to be given something, for always he was given gloves, and each and all of his wives were given clothing; the White People gave him these things, because they feared him, for an ugly customer was that Mushkago.

(6) Then at one time that Mushkago came to seize her. Bad-Owl was there; on the steep bluff at the edge of the river, close by there he was staying.

(7) Presently, when he saw that young woman, "Dear me, it must come in spite of anything! I have seen you, and now there is nothing but I must marry you!" he said to her.

(8) He had not yet come to beg for things. He was too intent on taking the woman for himself and taking her home with him. So he used force. Then on the way home, this far from them, they saw him. At that the woman began to wail.

(9) "nika-kitiskipitamāk nitawāsimisah awa kā-wih-kiwāhtahit! usām āh-kitimākisiyit nitawāsimisah nika-kitiskipitamāk, nistāsā!" k-ātiht awa mats-ōhōw.

(10) "nistāsā, awa niwī-kitiskipitamāk nitawāsimisah!" āh-itiht awa mats-ōhōw, āw-uskinikit, āsay āh-wīwit, ākusi sāmāk kisi-wāsiw.

(11) "nīsta iskwāw kiki-nihtāwikihik! piku wāh-tōtaman kā-tōtaman¹!" itāw.

(12) pasikōw, āh-ati-nātāt. māk-wāts maskawisiw awa mats-ōhōw. utināw ōhi kisāyiniwa; sakipitunānāw; ituhtahāw kiskatāwahkāk. āh-āta-nakīt awa kisāyiniw kā-manitōwit, wāpināw; nipihk pakastawāhwāw; kōkīpayiw. utinam mats-ōhōw tsīkahikan.

(13) āh-pā-kapāyit, "kikisiwahitin tsī?" itāw.

(14) "āhāw, ntōtām, namuya kikisiwāhin! ayīs nitōtamāsun!" itik.

(15) "ākusi kiwāh-nipahitih, ki-kisiwāhitān."

(16) "āha, ntōtām, ayis ntōtāsun. kisīm ātsik ānih! nama nāntaw ntāyihitān ōma kā-tōtawiyin," itik.

(17) ākwah ōki atāwāwikamikuhk, pāyak āh-ukimāwit sākisiw, usām ā-kustāt ōhi kā-pakastawāhumihk.

(18) ākwah ōmis itwāw: "haw, sipwāhtāk! kunt āwa tōmaska-tihkway ka-kustāwāw," itwāw².

(19) ākusi sipwāhtāwak.

(20) "nāway nik-āpin," itwāw mats-ōhōw.

(21) "āha?", itāw.

(22) hāw, ākwah ā-pōsitsik, āh-nimitawāhahkik, ōmis itwāw awa kā-manitōwit: "kāyiwāhk kik-āswāyimin, ntōtām, ōma kā-tōtawiyin," itwāw; "usām ākwāyāk kiya kā-tōtawiyin. uma kāy-ati-papimuhitāyāk nipihk, kik-ātih-ay-aswāyihitān. āyakunih miyāskamani, ākutah mīna kik-āswāyihitān; nōskinikim kika-wāpamāw. āyaku miyāskamani, itah kapāsiyini, nitsāmisis ākwah kika-wāpamāw. miyāskawatsi, uski-pipuhki, ākutah ākwah nōskinikim kik-āswāyimāw; āwakōw ana nama ka-kī-miyāskawāw," itik ōhi umaskākōwa ka-mantōwiyt.

¹ The translation follows the text; probably, however, the last word is a slip of the tongue or an error of record for *ka-tōtān*, giving the meaning: "You will do whatever you want," i. e., "I shall have to take the consequences of interfering with you; I cannot do other than I am doing."

² The white man's words are no doubt correctly quoted; but the Indians take them for mere bravado, and assume that the white man shares their fear of the old sorcerer. Else, why does he give him presents?

(9) "He will tear my child from me, this man who means to take me with him! My poor child he will tear away from me, O my brother," Bad-Owl was told.

(10) When Bad-Owl was told, "Brother, he will tear my child from me!" being a young man and himself already married, at once he grew angry.

(11) "You too were born of a woman! It seems that you do anything that comes into your head!" he said to the other.

(12) He rose to his feet and made for him. In those days Bad-Owl was strong. He took hold of the old man; he gripped him by the arms; he walked him over to the steep bluff. In vain the old man who was a manitou tried to stop; he threw him down; he threw him into the water; under he went. Bad-Owl picked up an axe.

(13) When the other came to land, "Have I made you angry?" he asked him.

(14) "Yah, Fellow-Tribesman, you have not made me angry! I brought it on myself!" the other told him.

(15) "You see, I was going to kill you, if I had incurred your anger."

(16) "Yes, Fellow-Tribesman; I brought it upon myself. So this woman is your sister! I do not mind what you have done to me," he told him.

(17) Then of those people in the trading post, the one who was at the head became frightened, for he feared the man who had been thrown into the water.

(18) So he said, "Now, go away from here! Like fools you will be fearing this greasy old scab," he said.

(19) Accordingly they set out.

(20) "Let me sit in the rear of the canoe," said Bad-Owl.

(21) "Very well," he was told.

(22) Then, when they had embarked to go west on the river, that one who had manitou power spoke as follows: "Just the same. you will look out for me, Fellow-Tribesman, in view of what you have done to me," he said; "You are the first to treat me that way. As now you go on your river voyage, you will continue to be on your guard as you go along. And if you pass the things that will be on your way, also, you will be on your guard; you will see my servant. And if you pass this, there where you camp you will see my little pet beast. And if you pass him, then yonder you will look out for my servant; and this last one you will not pass," he was told by that Mushkago who was a manitou.

(23) katisk ä-näyāyik äh-awasāwāskahkik, kītahtawā kākway pahkihtiniyiw uspiskwanihk. ōmis äh-tōtahk, pōt ōhi amiskusisah. at-āhāw. tahkih käh-kiyipa utihtikōw kākwa, awa umaskākōw äy-itisahahk. piyis mistahi kākway, nanātuhk manitsōsah, kiyikāw piwāpiskwah, kiyikaw mistikuhk äh-uhtinamiyit kākwah, ākā ä-pikwaskākut awa mats-ōhōw, kahkiyaw mästāskwāsin awa ōmas-kākōw. nama wih-naskwāw awa mats-ōhōw.

(24) kītahtawā, ä-mākwā-pimiskātsik sīpīhk, kītahtawā kā-pā-nōkwaniyik nipiy äh-pā-tsimatāyik.

(25) ākwah awa utatāwāw, "mats-ōhōw, nimākuhik awa ka-wih-ōtihtikuyahk. kīspin sākuhtāyini, pāyakwasākay mihkwākin kika-miyitin, ākwah ōma iskutāwāpuy," itāw.

(26) "āa?. namuy āna pisiskiw; pistōs ana. ākusi nikih-wāpamāw."

(27) "āa?. miyāhkan ōma mihkwākin," itwāw aw ōtātawāw.

(28) "hā, ākāy ōtah pimuhtā! kiyām api! kiki-wāpamitin ōma kā-tāpwāhtaman ä-pā-itisahukawiyin!" itāw; "kiyām api! ākāya wiyah kīwā!" itāw.

(29) tāpwā namuya yōtiniyiw.

(30) "ākusi ākwah nama kākway kik-āstāhikunānaw. ākwah piku utsāmisisah kitōtāminaw," itwāw awa mats-ōhōw.

(31) ākusi miyāw iskutāwāpuy. minahāw ōhi kā-kih-pāh-itisahumiht; mīn ōma mihkwākin k-āsutamāht wihtamawāw ä-wih-miyāt, iyikuhk miyihtsi.

(32) ākus äh-utākusiniyik, kapāwak, ä-kapāsitsik. kītahtawā kā-pāh-nōkwaniyik; iskutāw tāpiskōts itāyihitam awa utatāwāw.

(33) "hā, mats-ōhōw, nāntaw kakwā-tōtahk! kika-miyitin tsi ayōwinisah ta-pustayōwinisāyin?" itāw awa utatāwāw.

(34) ākusi nakiskawāw awa mats-ōhōw; at-ōtināw minahikwāhtikwah, äy-wih-pakamahwāt. pōtih tapasiyiwa. mistāhkāsiwa ākwah misi-mahihkanah kustik mats-ōhōw.

(35) ākusi takuhtāwak wīkiwāhk ōki tatāwāwak. nama kākway astāhikwak. ākwah awa mats-ōhōw umanātsimākanah wītsāwāw. ä-uski-pipuniyik, papāmi-nōtsihtsikāwak, mōswah, kahkiyaw kāk-wah atāwākanah ä-wih-kakwā-nipahātsik. kītahtawā äh-atih-ākwā-pipuniyik, kītahtawā nama kākway kih-nipahtāwak uma-nātsimākanah. kītahtawā äy-ātātāw takusinwak, ä-wih-nipahāh-katusutsik. iyāta-wāpamātāwāwi pisiskiwah, awiya usahamākwak. nama kih-minahōwak umanātsimākanah. piyis nāsōwisiwak. äy-ātātāw takusinwak, iyāta-mātsitwāwi, ākā kākway wihkāts äh-mītsitsik. kītahtawā āsay utawāsimisiwak uwikimākana awa mats-ōhōw.

(36) "hāw, ninahāhkisim, nama nānitaw nikih-tōtān niya. na-

(23) As soon as they had passed the first sharp bend in the river, suddenly something fell on his back. When he did like this, it turned out to be a beaver-bug. He threw it away. Unceasingly, at short intervals things reached him, things which the Swampy Cree had sent. But, in time, when Bad-Owl was not pierced by the many things, by the various insects, by the metal things of every kind or by all the things which the other took from trees, then at last that Swampy Cree had used all his weapons. Bad-Owl did not care to retaliate.

(24) Presently as they were canoeing along the river, there suddenly appeared an upright wall of water.

(25) Then the trader said, "Bad-Owl, I dread this which is about to come upon us. If you can deal with it, I will give you enough red flannel for one dress, and this whiskey," he told him.

(26) "Very well! That is no beast; it is a whirlwind. I have seen the like of it."

(27) "Very well. If he succeeds give him this red flannel," said the trader.

(28) "Oh, do not come here in your course! Be still! I have seen you and can witness that you have obeyed the command which sent you here!" he told it; "Be quiet! Do not come back!" he told it.

(29) And truly there was no wind.

(30) "Now, after this, nothing more will frighten us. Now there will be only our fellow-tribesman's serving beast," said Bad-Owl.

(31) So then he was given the whiskey. He made a libation for him who had been sent there; and he told him that he would give him also all of the red flannel that he had been promised.

(32) Then in the evening they landed and pitched camp. Presently something appeared; it seemed like a fire to the trader.

(33) "Come, Bad-Owl, try to do something about this! Shall I give you clothing to wear?" the trader asked him.

(34) So Bad-Owl went to meet it; as he went he took up the stem of a spruce with which to strike it. When he came near, it fled. The great cat and the great wolf feared Bad-Owl.

(35) So the members of the trading party reached their homes. Nothing more occurred to frighten them. Then Bad-Owl stayed with his father-in-law. In the early winter they began to hunt far and wide, meaning to kill moose and all kinds of fur-bearing game. Presently, as winter progressed, there came a time when he and his father-in-law could not kill anything. There came a time when they could barely get home, being starved nearly to death. To be sure, they would see game, but someone always scared it off. His father-in-law and he could kill nothing. At last they grew weak. They could scarcely reach home each time, hunt as they might, for they never had anything to eat. Now, Bad-Owl and his wife had at that time a child.

(36) "Now then, Son-in-Law, as for me, I can do nothing. There

muya kuntah, äkâ kâkway kâ-kih-nipahtâyân. nikih-pâhtân ä-pakastawâhwat umaskäkôw ä-manitôwit. äwakw ätuk âna kâ-tôtâsk äkâ kâkway k-ô-kih-nipahtâyin!" itâw.

(37) nama nântaw itwâw.

(38) kitahtawâ mîna ä-tipiskâyik kâ-takusiniyit umanâtsimākana, "hwhw!" äh-itwâyit, äh-ayâskumuyit.

(39) "pihtukä!"

(40) pihtukäyiwa, äh-saskawuhtâyit. wiya mîna nâsôwâhkatusôw awa mats-ôhōw. äkwah awa kisâyiniw wayaskinahâw uspwâkanah. äh-kis-uwaskinahât, miyâw unahâhkisîma.

(41) "nah awa! ninahâhkisîm, pihtwâ! äkus ôma kih-nipahâhkatusuyâhk! mitun isâkôtsihik äkus âwa awa kitawâsimis kâ-kitimâkisit, äkâ nântaw kih-tôtamani. ôtâh kisiwâk nimâtâhâwak nîsu môswak. 'misawâts nka-naywâmuhkân,' äy-itâyihtamân, tâpiyâhk ä-mâtâhakik. mäs-kôts wâpahkih wih-nâtahâhtatsi, äy-itâyimitân, äkâ k-ôh-nayiwâmuhkâyân, ninahâhkisîm," itâw.

(42) äkuyikuhk kâ-kiskisupayit awa mats-ôhōw upawâkanah¹.

(43) "äyôwô! aspin ôma pâkahkus, 'nama kâkway ka-pwâhpinatân!' nikih-itikuh! mahtih nka-mâtsîn anuhts kâ-tipiskāk!" itâyihtam.

(44) äkwah uwîkimākana, "äkâ tsäkwa äw-uhtsi-kikaskisinâhk," itâw, "maskisina," äh-kakwâtsimât.

(45) "astâwah ôhi," itik uwîkimākanah.

(46) "pâtâh."

(47) miyâw. kâ-kâtaskisinâw, äwakuni ä-pustiskahk; kah-kaskitânahk usitah, pustaskisinâw.

(48) "pâtâh môhkumân," itâw uwîkimākana.

(49) miyik. wawâyîw.

(50) "nnahâhkisîm, äkusi tsî ä-wih-mâtsiyin?" itâw awa kisâyiniw.

(51) "äha?," itik.

(52) "awahâ mākā!" itik umanâtsimākana; "äyakôw âni kâ-pâuhtiskanawiyân, kika-mitihtân äyakô. kitahtawâ kika-mâtâhâwak. namuya wâhyaw ta-kih-ayâwak," itâw.

(53) äkusi wayawîw. tâpwâ asâhtahahtâw umanâtsimākana. kâtahtawâ mâtâhâw itâh äh-pimuhtâyit ôhi môswa.

(54) "hâw, kiki-h-wihtamawin äkâ kâkwah ta-pwâhpinatamân! maht ôki nama nika-môsihikwak ôki môswak! kik-âsamitin tsi pimiy?" itâw ôhi pâkahkusah.

(55) äkusi mitihtâw. kisiwâk äh-ihtatâyimât, utasâmah kâtsi-



¹ A pair of moose is the Bony Spectre's characteristic gift.

must be some reason for my not killing anything. I have heard that you threw into the water a Mushkago who has manitou power. I daresay he is the cause of your not being able to kill anything!" he was told.

(37) He did not say anything.

(38) Then, the next night, again came his father-in-law, breathing with the sound of one who has no strength left.

(39) "Come in!"

(40) He came in, leaning on a cane. Bad-Owl, too, for that matter, was weak with hunger. Then the old man filled a pipe. When he had filled it, he gave it to his son-in-law.

(41) "Take this! My son-in-law, smoke! If things go on this way, we shall starve to death! If thus it is to be, greatly overcome is this child of yours and doomed to misery, if you can do nothing. Close by here I have come upon the tracks of two moose. 'All I shall succeed in doing is to frighten them off,' I thought, and left it at having found their tracks. Tomorrow perhaps you might follow the trail of them, I thought of you, and therefore took care not to frighten them off," he said to him.

(42) Only then did Bad-Owl remember his dream guardian.

(43) "Oho! Was not the last the Bony Spectre said to me, 'You shall hunt nothing in vain!'? Come. I shall hunt this very night!" he thought.

(44) Then he said to his wife, "Some moccasins that have never yet been worn," he questioned her.

(45) "There are these here," his wife answered him.

(46) "Give them here."

(47) He was given them. He took off the moccasins he was wearing, and put on the others; after blacking his feet with charred wood, he put them on.

(48) "Give me my knife," he said to her.

(49) She gave it him. He made ready to go.

(50) "Son-in-Law, is it like this you mean to hunt?" the old man asked him.

(51) "Yes," he said to him.

(52) "Be careful, at any rate!" his father-in-law said to him; "The path by which I came here, you will follow. In time you will come upon their tracks. They cannot yet be far off," he told him.

(53) Thereupon he went out of the lodge. He followed back his father-in-law's trail. Presently he came upon the tracks where two moose had gone by.

(54) "Come now, you told me I should hunt nothing in vain! Let it be now that these moose do not perceive my approach! Shall I give you fat to eat?" he said to that Bony Spectre.

(55) Thereupon he followed their trail. When he thought them near, he took off his snowshoes; he walked on the snow. Presently

kunāw; mustsi-pimuhtāw. kitahtawä kā-wāpamāt mistikwah āh-nawäyāskusiniyit. āy-utihtāt, ōtah k-ōh-pasikōyit. pāskiswāw; pīhtsiwāpinam. āh-itāpit, kutakah wāpamāw; mīn āyakunih pāskiswāw. ākusi māstsihāw, ā-tipiskāyik, ā-nīpā-mātsīt, ōhi mōswa. utinam uspi kākanah; wiyanihāw. ākus isi kāh-māwasa-kwahāt, kīwāw. wiy ōki āh-pāhtahkik nīsu, nīswāw āh-matwāwāyik, nanāskumōw awa kisāyiniw.

(56) "namuya kunt āh-mātsīt!" itāyimāw unahāhkisima, āh-tipiskāyik āh-mātsiyit.

(57) āh-takusihk awa mats-ōhōw, pīhtukāwāpinam ōhi uspi kākanah. nanāskumōw.

(58) "hā, ākāya! pitah, ntānis! nīpiy wiyākih kākamisah. usām nama mayaw kimitisunānaw. pitah pwah-pwākumutāhk."

(59) hāw, usihtāwak nīpiy. ākus āh-kīsi-pwākumutsik, kīsitāpōw aw iskwāw.

(60) "hā, kisiwāk ōtah kā-nīpahakik!"

(61) ā-mākwāh-mītsisutsik, kā-pimi-mātōwiht, nayāwāts aspin māmihk āy-isi-mātōwiht. āyakuni umaskākōwa āh-mahyakumikutsik, k-āti-mātuyit, ā-sākōtsihāt awa mats-ōhōw.

(62) ākusi ākwah tāpiskōts ā-wāhtsasiniyik kākwah ā-nīpah-tātsik, atāwākanah kiyikaw.

(63) "ākwah mīnah māhamihkih, nika-wītsihiwān. kiyām ākā masinahikāyitsih awiyak, nika-pimitisahikān," itāyih tam.

(64) āh-nīpiniyik iyikuhk, ispitsiwak wāskahikanihk, iyikuhk āy-ispīhtāwaniyik, māna ākuyikuhk ā-māhamuht.

(65) mayaw ā-wāpamikut utātāwāyiwa, "hāw, mats-ōhōw, kitakusinin!"

(66) "āha?!"

(67) "wīh-māhamwak nōskinikimak. ka-wītsāwāwak. umasinahikāsīs pāyak ta-wītsihiwāw. māka kiya kika-tipāyih tān ākuta takusiniyīn. namuya kik-ātuskān," itik utātāwāwa, "ka-tipāyih tam kākwah ta-pā-pimuhtatāhk, mīna ta-sipwāhtatāhk. mīn ōki nāpāwak, tāpiyāhk awa kit-ākihtahk kākwah atāwākanah; kiya namuya: pikuh kita-wīhtamōwatsik tānisi kit-ās-ātuskātsik, mīna kita-nipātsik pikw isi," itāw mats-ōhōw.

(68) hā, sōskwāts tāpāyimōw. wītsihiwāw.

(69) "ā, tāpwā! hāh, ay-apisīs kākway kika-miyāwāw aw umas-kākōw," itāw awa, āh-itwāt mats-ōhōw; "iyikuhk māna kā-miyāyāk, āstam iyikuhk," itāw.

(70) ākusi māhamwak, atāwākanah ā-sipwāhtahātsik, pikw ākwah ā-kakwātsimiht mats-ōhōw, tānsi kit-āsi-atuskāyit ōhi umāhamwa.

(71) ākusi kisiwāk āh-ayātsik, awa umaskākōw ispitsiw. utōtāma kahkiyaw mihtsātukamikisiw, kahkiyaw ta-miyimiht kākwah,

he saw a fallen tree lying across his path. When he came to it, from behind it one rose to its feet. He fired at it; he loaded again. When he looked, he saw the other one; he shot it too. So he killed both of those moose, in the night, hunting in the dark. He took the ribs; he skinned and cut up the carcasses. When he had piled up the cuts of meat, he went home. When those others heard the two reports, the old man gave thanks.

(56) "He has not gone on a fruitless hunt!" he thought of his son-in-law who hunted in the night.

(57) When Bad-Owl arrived, he threw the ribs into the lodge. He gave thanks.

(58) "Ho, not yet! Wait a bit, Daughter! Prepare some warm water. We have been too long without food. Let us vomit first."

(59) So they prepared the water. Then, when they had vomited the woman cooked the food.

(60) "Ho, it was right close by here that I killed them!"

(61) As they ate, the sound of wailing went by, through the air; dying off toward the east, went the sound of wailing. That was the Mushkago who had given them ill luck, who went off wailing, now that Bad-Owl had defeated him.

(62) After that it seemed as though it were an easy thing for them to kill things, fur-bearing game of every kind.

(63) "Now when they again go down the river, I shall go along. Even if no one employs me, I shall follow the party," he thought.

(64) When spring came, they moved their camp to the trading post, when the season had come for the usual down-river trip.

(65) As soon as the trader saw him, "Well, Bad-Owl, so you are here!"

(66) "Yes!"

(67) "My men are about to go down the river. You may go along with them. There will be one clerk with the party. But you will be the head man until you arrive yonder. You shall not work," the trader told him, "but you shall be the master over the things that are to be carried and over those which are to be taken away. And as for these men, this one is only to count up the goods and the furs; not you: you are merely to tell them what to do as they work, and where to stop for the night," Bad-Owl was told.

(68) He agreed at once. He went with the gang.

(69) "Oh, yes! Of course. Now, you are to give that Swampy Cree only a bit of the different things," that man was told, and it was Bad-Owl who spoke; "Less than you have been in the habit of giving him," he was told.

(70) So then they started down-stream, with their load of furs, and at every point Bad-Owl was asked to say how that river-gang was to work.

(71) Then, when they got near, that Mushkago moved his camp thither. He came with all his kinsmen, a camp of many tents, for

mītsiwinah, nanātuhk kākwa, āh-itāyihthahk. ākwah āh-ōtākusiniyik, awin ōhi, mihtsāt wāpahtamwak sisunā sīpīhk āh-ayāyiki waskwayikamikwah.

(72) ākusi, "ākutah ka-kapānāwāw, ta-kapāsiyahk. ākāya wihtamāhk ana umaskākōw kā-mats-āyiwit," itwāw; "ōtah niwih-āy-āyān ōsihk," itwāw mats-ōhōw; "ōtah ka-kapāsinānaw," itwāw.

(73) ākusi tōtamwak; kapānamwak utōsiwāw. ākutah ay-apiw. hā, pāyak utihtik umaskākōwa uskinikiwa.

(74) ōmis itik: "kiya tsi kā-kīh-pakastawāhwat nōkimāminān?" itik.

(75) "āha?"

(76) "hā, namuya kitihthāyimik. 'māskōts nama wīhkāts ka-wāpamānaw anah mats-ōhōw k-āsiyihkātātsik kitōtāminawak,' āh-itwāt māna, k-ō-wih-kakwā-wāpamitān," itāw.

(77) ākusi ōmis itwāw mats-ōhōw: "tān-tahtu āhtasiyit uwikimākana?"

(78) "mitātaht," itik.

(79) "āha?! pāyak niwih-utinimāwa," itāw.

(80) "hā, tāpwāh tsimisiw; kāhtāskwāw; āyaku piku āyakuni māmawāyisk āh-sākihāt," itik; "ākusi kutaka pisisik iskinikiskwāwa. nīsta pāyak niwikimākana ā-kīh-utināt, ākwah ākā ā-kī-paskāwihak, ā-kustak, 'nka-nipahik ōpawāmōwinihk uhtsi,' usām āh-manitōwit, ākā wīhkāts nīsu-kīsikāw āwiya āh-pimātisiyit, kīspin niyōtsihātsi. āwakōw uhtsi tān-tahtu ōtah ntayānān, ā-maskamikuyāhk niwikimākanināna. mistahi matsāhtwāw," itik.

(81) "hā?, ākāya wihtamāhk, pā-takusihki," itāw ōhi.

(82) kāswān, — kīwāw awa umaskākōw uskinikiw, — āh-ati-takuhtāt, kā-pā-wayawiyit ōhi kā-manitōwiyit; māka mituni utākusiniyiw. ā, kahkiyaw uwikimākana pā-wītsāwāw. hā, tāpwā utihtāwak.

(83) "tān āna māka āh-ukimāwit ōma ka-pā-pimiskāyāk, kā-pāw-utōtāmiyāk? ākwah mana māka kutihtāwāwak kitōtāmiwāwak. kākway ātukā ka-sa-sawāyimāwāwak, tahtu k-āhtasiyāk. ōki niwikimākanak ta-tāpāyihthāhk? kākwha ka-miyāwāwak. mān ōt āni wiya ntōtām pāyak ōtah ākā niwāpamāh! awina wākimāwīkwāh, ākw ana niya kā-sa-sawāyimit kākwa, mīn ōhi niwikimākana, kīkwās kit-ōy-uhtinamuwāt. ākwah kiyawāw nīsta ntōskinikimak ta-ōhtinamōwāyākik āy-āpīsīs tāpiyāhk; ākusi ta-na-nahāyihthākwān," itwāw awa umaskākōw.

(84) "hā, ntawi-ntōmihk kitōkimāminaw," itāw awa mats-ōhōw.

(85) ākuyikuhk pā-kapāw, ōsihk uhtsi.

he thought they would all be given things, foodstuffs, and all manner of goods. So then, towards evening, what did they see but a whole camp of birch-bark tents standing by the river's edge!

(72) Then, "Here you will go ashore, and we shall camp for the night. Do not tell that Mushkago who is such a dangerous person," he said; "I shall stay here in the canoe," said Bad-Owl; "We shall camp right here," he said.

(73) They did as he said; they beached their canoes. He stayed right there. A Swampy Cree, a young man, came where he was.

(74) This man said to him, "Was it you threw our chief into the water?"

(75) "Yes."

(76) "Ha, he does not suspect you are here. 'I daresay we shall never again see that Bad-Owl, as our fellow-tribesmen called him,' he always says, and that is why I wanted to take a look at you," he told him.

(77) Then Bad-Owl said, "How many wives has he?"

(78) "Ten," the other told him.

(79) "Very well! I shall take one of them," he told him.

(80) "Ho, there is one short, little one, an old woman; she is the only one of the whole lot that he cares for," the other told him; "The others are all young women. From me too he took a wife, and I cannot get her away from him, for I fear him; I fear that he will kill me by the aid of his dream spirits, for he is a manitou person, and no one ever lives two days whom he seeks to destroy. For this cause, I know not how many of us are here whose wives he has taken away. He is a dangerous and evil being," the other told him.

(81) "Ha, do not tell him, if he comes here," he told the man.

(82) It happened, — the young Swampy Cree went back to his camp, — it happened that as he reached the camp, the one who had manitou power was coming out of his tent; it was well on towards nightfall. He was coming with all his wives. They came to where he was.

(83) "But which one, now, is the chief of your canoe party, of your party of tribesmen? As always, you have come now to your fellow-tribesmen. What little present will you give them, as many as you are? What will you give my wives here to have as their own? Surely you will give them something. But that one fellow-tribesman of mine I do not see here! Whoever is chief, he will give me some little things, and he will manage to scrape up some trifle for my wives here. And the rest of you will take from your stock some little thing at least for each of my men; in this way everyone will be satisfied," said that Mushkago.

(84) "Well, go call your chief," was said of Bad-Owl.

(85) Then he came to shore from his canoe.

(86) "häyahaw! māninis āni āyaku nitōtām! kākway ātukā kiy-ōy-ōhtinamōwak?"

(87) "āyaku tsī mats-ōhōw kāy-itākaniwit, ōtah kā-kih-pāh-pisihituyāhk?"

(88) "āha?, āyaku māka!" itāw.

(89) "nhā, ntōtām, tānisi itwāyani, nka-tōtān."

(90) "nhā, ntōtām, pāyak nnōhtāh-kiwāhtahāw iskwāw kitisk-wāmiwāwak."

(91) "āha?, ntōtām, ōki māka māna māka piku ā-tipāyimakik, mitātaht ōki k-āpitsik. āyakuni māna māka piku pāyak kik-ōtināw, pikw āna ā-wih-utināt," itik awa mats-ōhōw umaskākōwa.

(92) kāhtāskwāwa ōhi ka-kā-kiskinōhamākut kīmōts itwahamāk. akināskawāw, pikw anihī pāyak ā-wih-utināt.

(93) "mihtsāt māna māka miyusiwak, ntōtām," itāw aw ōmas-kākōw.

(94) pikw ānihi ā-sākihāyit wīwiyiwa, āyakuni utināw.

(95) "āyahā, ntōtām! kōskinikin, kā-katsāts āh-nōtukāwit k-ōtināt, mihtsāt ōk āh-miyusitsik!"

(96) "ā, ayis, nitisih-nawasawāpamun, k-ōh-utinak awa. hāw, ākwah māka, ntōtām, kiwāhtah ōkih kītiskwāmak!" itāw umas-kākōwa; "namuya nāntaw kik-ātuhtān anuhts kā-wih-tipiskāk. mīna wāpahkih pāyakwāw ka-kakwā-wāpamitin."

(97) ākwah ōhi k-ōtināt iskwāwa kunt itah nipāyiwa. namuya wihpāmāw. ā-wāpaniyik ituhtahāw.

(98) "hā, tawāw, ntōtām!" itāw.

(99) pihukāw. kahkiyaw pāy-ituhtāyiwa uskinikima awa mas-kākōw.

(100) "ā, ntōtām, āh awa niki-utināw, ā-wih-kiwāhtahak, māka kinimāskwākana ōhi ka-wāpinaman."

(101) "āha?, nka-tōtān. tānsi itwāyanih, nika-tōtān. usām nisākihāw aw k-ōtināt."

(102) "āha?, ntōtām, kāwih kika-miyitin, ākā wihkāts kihtwām ākusi ta-tōtaman; kōskinikimak nika-māstsih-pakamahwāwak. 'māka pitah pāyakwāw nika-wāpamāw. ākā wih-tōtahkih ōma kāy-isi-kitutak, mahtih nīsta ākuspi kiyām ntāmah kita-wāpamāw, ta-māsihikut,' kikih-itāyimitin. māk āwa kiwikimākan kāwi kik-āyāwāw. pikuh wāh-itāhpihiskik kōskinikimak, k-ātāhpihikwak ōki kōskinikimak. ākwah ōki iskwāwak itah ā-kiw-utinatsik kit-āsi-kiwāwak. kispin ākā tōtamani, kika-misi-wanātsihitin."

(103) "āha?, ntōtām, nka-tōtān; nnōhtā-pimātisin. pāyak piku nka-miywāyimāw awa kā-kāh-utināt. ākwah ōkih kutakak ta-kiwāwak uwāhkumākaniwāwa."

(104) "usām mihtsāt kikanawāyimāwak. misawāts nka-pāhtān,

(86) "Why! It is none other than my fellow-tribesman! What little gifts shall I pick out for him, I wonder?"

(87) "Why, is this Bad-Owl, as he was called, with whom I used to play here at practical jokes?"

(88) "Yes, he it is!" he told him.

(89) "Oh, Fellow-Tribesman, I will do whatever you say."

(90) "Well then, Fellow-Tribesman, I should like to take home with me one woman from among your women."

(91) "Yes, Fellow-Tribesman, I have only these ten who are sitting here. They are all I have, but one of them you may take, whichever one you wish," said the Swampy Cree to Bad-Owl.

(92) Secretly the other man pointed out to him the old woman of whom he had told him. He stepped up to one after the other, to see which one he would take.

(93) "Most of them are handsome indeed, Fellow-Tribesman," the Mushkago said to him.

(94) The wife whom the other loved, that was the one he took.

(95) "Dear me, Fellow-Tribesman! You are a young man, to be taking just the one who is old, when these others are so handsome!"

(96) "Well, it happens that this is my choice, and so I am taking this one. There now, Fellow-Tribesman, go home with your women!" he told the Swampy Cree; "You are not to go anywhere else tonight. Tomorrow I shall try to see you once more."

(97) Then the woman he had taken slept somewhere or other. He did not sleep with her. In the morning he took her over there.

(98) "Ha, come in, Tribesman!" he said to him.

(99) He entered. All the Mushkago's followers came there.

(100) "Now then, Fellow-Tribesman, I have taken this woman and mean to take her home with me, unless you abandon the weapons which you use."

(101) "Yes, I shall do that. Whatever you say, I shall do. I love her too much whom you have taken."

(102) "Very well, Fellow-Tribesman, I will give her back to you, on condition that never again you do as you have done. I shall strike down your helpers to the very last one. 'I shall give him one more interview. If he is not willing to do as I shall tell him, then let him in turn see my familiar beasts and wrestle with them,' is what I thought concerning you. But now you shall again have this wife of yours. In whatever way your followers may feel inclined to laugh at you, they will laugh at you. And these women are to go back from wherever you have taken them. If you do not so, I shall destroy you beyond redemption."

(103) "Yes, Fellow-Tribesman, I will do so; I wish to live. I am fond only of the one you took. These others may go back to their relatives."

(104) "You have altogether too many wives. I shall not fail to

kihtwām nipahtāyāku. ākusi kitisi-kitahamātin, ākā ta-matsi-nōtsihtāyin.”

(105) “āha?, nitōtām, nka-tōtān anima k-ätwāyan; usām nnōhtā-pimātisin, mīn āwa niwīwikimākan ā-sākihak. kika-wāpmāwak kita-kīwātsik.”

(106) ākusi tāpwāhtawāw. wayawīwak, nanānis āy-isi-kīwātsik ōki kutakak iskwāwak, ākutah uhtsi āsa kā-kīh-kustikut umas-kākōwa awa mats-ōhōw.

(107) ākuyikuhk āskwāk ātsimōwin.

39. A BONY SPECTRE ABDUCTS A WOMAN.

sākāwāw.

(1) nāhiyaw pāyak, usīma uskinikiwa. awa ustāsimāw pāyaku-yiwa ukusisa. mistah āhkusiwiwa, āh-apisīsisit awa nāpāsis. ākwah atuskāmōw, ayisiyiniwah āh-atutāt.

(2) “māskōts awa kā-sākihak nikusis kita-nipiw,” itāyihitam.

(3) kītahtawā aw ōskinikiw, ustāsah ā-sākisiyit, “mahtih, nistāsā, wāpatunisk miyin,” itāw ustāsa.

(4) miyik. piyisk misiwā wāpatunisk astāw. āta āh-āhkusiyyit ukusisiwāwa¹, utināw, ā-wayawīhtahāt aw uskinikiw. āh-pihtukahāt ōh āwāsisah. miyw-āyāyiwa.

(5) ākusi kītahtawā wīwiw; tāpiskōts wīwiwak ustāsa².

(6) “hāw, nisīm, atāwākanak nōtsihātān; paskāpitsitān,” itāw usīma.

(7) “āha?,” itik.

(8) āsay utawāsimisiwak aw ōskinikiw; misikitiyiwa, āh-pimi-tātsimuyit. kītahtawā āh-mātsītsik, ākwah awa iskwāw nikuhtāw. kītahtawā wanihāw. namuya takusin. kītahtawā āh-tipiskāyik, ākā āh-takusihk, ntunikāwak ustāsah. namuya miskawāwak; namuya mātāhāwak.

(9) “māskōts nipiwi sisikuts,” itāyihitamwak.

(10) ākwah ustāsah saskahamawāw.

(11) “nistāsā, kakwā-kiskāyim kītim. kikusisinaw mistahi mā-tōw,” itāw.

(12) “āha?,” itik.

(13) nikamōw.

(14) “nisīm, ōtah ōmāskanaw awa nītim pikuh niwāpahtān,

¹ “Their son”: father’s brother and mother’s sister use the terms “my son” and “my daughter” more often than the specific *nikusim*, *nītōsim*; the distinction between these is unknown to me; Lacombe’s statement (*Dict.* 669f.) is confused.

² Literally, “they had wives in the same way”; the interpretation in the text is a surmise.

hear of it, if you do any more killing. And so now I forbid you to exercise any more evil arts."

(105) "Yes, Fellow-Tribesman, I shall do this which you say; I want to live, and I love this wife of mine. You will see that they go home."

(106) Then he took him at his word. They went out of the tipi, and those other women went to their several homes, and all because evidently the Mushkago feared Bad-Owl.

(107) That is the end of the story.

39. A BONY SPECTRE ABDUCTS A WOMAN.

Adam Sakewew.

(1) A certain Cree had a younger brother, a mere youth. The elder brother had one son. This little boy fell very sick. The man sought medical aid, employing people to use their power.

(2) "Perhaps my beloved son is to die," he thought.

(3) Then at one time that youth whose brother was in fear, said to him, "Come, Brother, give me some white paint-clay."

(4) He gave him some. Then he put the white clay all over his body. Although their son was ill, the youth took him up, and carried him out of the tent. When he brought the child in again, he was well.

(5) Then, in the course of time, he took a wife; he took his wife from the same family as had his elder brother.

(6) "Come, Younger Brother, let us go in pursuit of furs; let us move camp away from the band," he said to his younger brother.

(7) "Yes," the latter answered him.

(8) The youth and his wife had by this time a child; it was of a size to be crawling about. Then at one time, as they were hunting, that woman gathered wood. Then, at one time, she was missed. She did not come home. Presently, as darkness fell and she did not arrive, the youth and his brother searched. They did not find her; they did not come upon her tracks.

(9) "Perhaps she suddenly died," they thought.

(10) Then he offered his elder brother a lighted pipe.

(11) "My, elder brother, try to know about your sister-in-law. Our son is crying much," he told him.

(12) "Very well," the other answered him.

(13) He sang.

(14) "My younger brother, here I see only the path of my sister-

ākutah uma kā-ntunikāyahk. namuya nāntaw ntisi-wāpahtān tamisi-wanātisit awa nītim ka-wanihāyahk."

(15) wiyaskinahāw aw ōstāsimāw. ākwah miyāw uspwākana.

(16) "nisim, āwakw ana pihtwā. kakwā-miskaw nītim. namuya misi-wanātisiw. māsčkōts kākway kikiskāyihčan," itāw usima.

(17) ākwah pihtwāw aw uskinikiw. kātayōwinisāw. ākwah ituhtāw itah kā-nikuhtāyit uwikimākanah. ākwah āh-pipuhk; umayikuhk usitah kaskitānam; ākwah ōhi utsihtsiyah kaskitānam aw ōskinikiw. ākwah ituhtāw; āy-utihtahk uwikimākanah itah ā-kih-nikuhtāyit, ntunikāw. kītahtawā kā-wāpahtahk itah āh-kih-nipawiyit uwikimākanah; itah ā-tahkuskāyit ākutah nīpaww. itah āh-āyītiskāyit, ākutah tahkuskāw aw uskinikiw. pahkākīn akwanahōw; āyaku piku musāskatāw. ākwah tahkuskāw itah ā-kih-tahkuskāyit uwikimākanah.

(18) kītahtawā ākutah uhtsi āh-itāpit, pōt ōma tāpiskōts pīsim-wāyāpiy isinākwaniyiw ōmāskanaw aw iskwāw, nayāwats ā-pimakutsihk. uhpīw awa uskinikiw. nayāwats pimakutsin, tāpiskōts āh-pimihāt. pōtih wāhyaw āh-āyāt, pōtih minahikwāhtikwa āh-nawāyāskusiniyit, ākutah āsah kāh-nipāyit, namuya tāpwā āh-nipāt, āh-uwīsimusit anihī kā-sipwāhtahikut. ākutah uhtsi uhpiyiwa. uhpīw wista, ākwah āh-pimakutsihk nayāwats.

(19) kītahtawā k-āti-nīhtakutsiniyit. ati-nīhtakutsin wīstah. kītahtawā muhtsihk ākwah ati-pimuhtāyiwa, ā-sāskisiyit minahikuskāhk. pōti kā-wāpahtahk wīstāpahkwayikamik āh-māyātaniyik, āh-misāyik. kutak wāpahtam āh-apisāsiniyik. ākwah pihtukāw. pōt ōhi kih-āpiyiwa wāskwāhtāmihk; kutakah nāpāwah pimitakām apiyiwa. kih-āpiyiwa uwikimākana, ā-wītapimāyit pākahkusah. awa pimitakām k-āpit, āwaku tapāhtiskwāyiw kutak pākahkus, āh-ustāsīt awa pākahkus kā-kimutit iskwāwa.

(20) ākwah aw uskinikiw pimuhtāw, pāskisikan apasōhk āhtakupitāyik, ā-wāpihtakāyik; "pāskisikan pōt ōma! wīsta nika-utinān uma pāskisikan; nīst āyaku nik-āyān!" itāyihčan.

(21) ākwah āy-utinahk, pimakutsin aw iskwāwa kā-kimutit pākahkus, āh-pāhpit.

(22) "nikusāk, pakitin uma nipāskisikan! ā-sākihtāyān ōma nipāskisikan! kiwinaw kiwāhtah!" itwāw awa pākahkus.

(23) "namuya! āsay kikiht-utnāw, ā-mākwā-sākihak nīsta. kākway ā-sākihtāyīn niwīh-utinān. āwakō uhtsi kipāskisikan k-ōhpā-nātāmān. nīsta ā-sākihak mākwats kiwah, kikiht-pā-nātāw. ākusi namuya ta-kih-wiwiyān."

(24) "ā, nikusāk, kiyām miyīn nipāskisikan; mistahi nīsākihtān!" itwāw awa pākahkus.

in-law, even there where we made search. Not in any way do I see that my sister-in-law whom we have lost has gone to her ruin."

(15) The elder brother filled a pipe. He gave the other the pipe.

(16) "My younger brother, smoke this. Try to find my sister-in-law. She has not been destroyed. Perhaps you have some mystic power," he said to his younger brother.

(17) Then the youth smoked. He took off his clothes. Then he went to where his wife had gathered wood. It was winter; he blackened his feet, here; and he blackened his hands, the youth. Then he went there; when he came to where his wife had gathered firewood, he searched. Presently he saw a place where his wife had stood; upon the imprints of her feet he placed his feet, as he stood. Upon the imprints of her feet, as she had gone, step after step, the youth placed his feet, as he walked. He had a skin wrapped round him; but for this garment he was unclothed. Then he made his steps wherever his wife had set foot.

(18) Presently, as he looked on ahead, lo, there, like a rainbow looked the trail of that woman, as she had left the ground and floated through the air. The youth took off from the ground. He floated through the air as though he were flying. Behold, when he had gone a long ways, where a pine tree lay across the path, there she must have slept, — not that she had really slept, but where she had taken for her lover him who had abducted her. From there she had again risen aloft. He too rose aloft, gliding again through the air.

(19) Presently she had again gone down to the ground. He, too, at that point, went down to the ground. Then she had walked on, on the earth, and had gone into a wood of pines. There he beheld a large and ugly tent of old leather rags. He saw another and smaller one. Then he entered. Lo, there they sat, opposite the doorway; another man sat across the lodge from them. There sat his wife, sitting by the side of a bony spectre. That other bony spectre who sat across the lodge, lowered his head; and he was the elder brother of him who had stolen the woman.

(20) Then that youth walked over to where a gun hung from the lodgepole; it looked like a bleached stick; he thought, "So this is a gun! From him, in turn, I shall take the gun; I, in turn, shall have it!"

(21) As he took it, that bony spectre who had stolen the woman, came reaching for it, with a peal of laughter.

(22) "My fellow-husband, let go of this my gun! I love this gun of mine! Take back our wife!" said the bony spectre.

(23) "No! You took her, when I, too, loved her. Now I will take a thing you love. That is why I have come to take your gun. When I loved her who is your wife, you came and took her. So now I cannot have her to wife."

(24) "Oh, Fellow-Husband, please, give me my gun; I prize it too highly!" cried the bony spectre.

(25) "namuya ka-kih-miyitin."

(26) "ahpöh nama wihkâts kâkway ka-pwâtawih-tân. ka-nihtâ-nipahtân kâkway pisiskiwak. tahkih ka-witsâtin."

(27) "namuya!" itwâw awa uskinikiw.

(28) âkwah aw östâsimâw wayawiw, uhtâwiya âh-ntawi-ntumât. pôt âwa kisâyiniw pâkahkus pih-tukâw.

(29) "häy, ntawâsimisak kih-nîpawistâtuwak¹. âta nôtun², 'âkâ wiya âkutôwak intw-âyisiyiniw uhtin iskwâw,' nikih-itâw awa nkusis; 'manitôwiwak iyin-âyisiyiniw³,' nikih-itâw mâna, wiyihta-môwaki kâkway, ahtsi piku kâ-tôtahk, kâ-katsâts âh-unâpâmiyit kâ-maskâhtwât awa nikâkâpâtisim, âkâ âh-tâpwâhtawit. — nkusis, âkus âwa âh-tâpwât, awa kikusâk kây-isi-wihtamâsk. kapâ-tipisk ka-nikamuhitnân, tânisi ta-tôtaman. kiyâm niya kitimâkihtawin. mistahi nisâkihtânan nipâskisikinaninânah. âwaku awa ustâsimâw kitsiwâm⁴ nnahihtâk; tânisi âh-itak tôtam, awa kikusâk â-kakâpâtisit, kâ-ntawi-kimutamâsk kiwikimâkanah. âkus anih âh-tâpwât, uma k-âtisk."

(30) "âha?. âkâ wiya kiyâski. awa nka-kîwâhtahâw kîwinaw." itwâw aw öskinikiw.

(31) "âha?."

(32) "pâyakutipiskwa⁵ pikuh ôtah nik-âyânân; wâpahki nka-kîwânân awa kistim."

(33) "hâ, nitsiwâh, kitatamihin, âh-tâpwâhtawat köhtâwiyinaw. âh-atamihiyin, nama wihkâts ayisiyiniw ka-kihikun. iyâhkusitsih, kika-pmâtsihâw; ahpöh awâsis, iskwâw, nama wihkâts ka-kihikun kita-pimâtsihat. hâw, nitsiwâh, âkusi niy kitisi-miyitin. kikusâk minahôwin kiwihtamâk, ta-wahkâh-nipahtâyin kâkway pisiskiwak."

(34) âkus itik.

(35) "âkwah niya, nkusis, mahtâhitôwin kik-âsiyihkâtân; âwaku niya kimiyyitin. pimiyy asamihkan, takusiniyani kikiwâhk. âkutah tsikih kâ-wikiyâk nîsu môswak kimiyyitin, kit-âsamiyin, âkutah uhtsi pimiyy kit-ôtinaman. âkusi awa kitsiwâm k-âtwât, âkusi nîsta kitisi-miyitin."

¹ Literally, "they have stood in relation to each other, by each other", but the actual meaning is unknown to me.

² Unknown word.

³ As the powers of spirit beings seem to us unusual, so ours to them. Cf. the same sentence in Jones' *Fox Texts*, 108, 15.

⁴ Thus it appears that *nitsiwâm*: "my brother (man speaking)" has, among its many uses that of "my fellow-husband's brother."

⁵ Not to be divided by hyphen: *-tipiskwah* (particle) and *-tipiskwâ-* (verb) are the non-initial (suffixal) forms corresponding to *tipisk* and *tipiskâw*. Similarly, *kîsikâw*: "it is day" has the odd non-initial verb-forming suffix *-kîsikwâ-*.

(25) "I shall not by any chance give it to you."

(26) "If you wish, never will you fail of any game. You will be good at killing every kind of beast. Always I shall go at your side."

(27) "No!" said the youth.

(28) Then that elder one went out of the tent to call his father. The old man Koshtchey entered.

(29) "Alas, my children have stood facing each other! Although often, 'Do not take a woman of the common mortal men,' I said to my son; 'Of manitou nature are real men,' though I told him more than once, when I instructed him, yet none the less he did so, robbing, as if none other would serve, one who had a husband, this stubborn fool of mine, who does not heed my words. — My son, even thus he speaks true, this thy fellow-husband, in what he has told thee. All night we will teach thee songs and how to do. Pray, hear me with pity. We greatly prize our guns. This one here, your kinsman now, obeys my word; as I tell him, he does, while he, your fellow-husband is foolish and stubborn, and thus has gone and stolen your wife from you. But in this he spoke true which he told you."

(30) "Very well. Do not speak false. I shall take home with me this wife of ours," said the youth.

(31) "So be it."

(32) "One night only we shall stay here; tomorrow your daughter-in-law here and I shall go home."

(33) "There, Kinsman, I thank you for having lent ear to him who is now your father as well as ours. Because you have done me this favor, never shall mortal man be lost to you. Whenever one is sick, you shall restore him to life; be it a child, a woman, never shall he be beyond your power of restoring him to life. There, brother, this is my gift to you. Your fellow-husband promised you the killing of game, of every kind of beast."

(34) Thus he spoke to him.

(35) "And I, my son, Potlatch you will call it; this is what I give to you. Give me fat to eat, when you arrive at your home. Close by to where you dwell, two moose I give you, that you may feed me, that you may take the fat from them. And even as your brother said, even such a gift I too am giving you."

(36) "äha?," itäw.

(37) äkwah nikamuhik ukusäka. piyisk wāpaniyiw. ä-kisi-nikamuhikut, äh-wāpaniyik, wayawiwak uwikimākanah aw uskinikiw. päkahkus wayawiw mīna, äh-witsāwāt ukusäka.

(38) "hāw, nikusāk, äkāya kutakah nāpāwah kit-āyāwāw kiwinaw. kätisk-ayisiyiniwiwin kimiyyitin. mīna kikusionsaw ta-kätisk-ayisi-yiniww. tāpwā äkā wiya wiškāts kita-māmawihitōw kiwinaw; nkāhkwayihtaskin."

(39) äkusi kīwāwak uwikimākanah. takuhtāwak wīkiwāhk. pusku-kisik mātsiw aw uskinikiw. nisu nipahāw mōswah äh-wīnu-yit; kahkiyaw utinam pimiya uskanihk uhtsi, äkwah āwaku äh-asamāt uhtāwiya, utsiwāma, ukusäka. äkwah aspin āy-ispayik namuy ātsimōw aw ōskinikiw. namuya kakwātsimāw usīma awa nāpāw.

(40) "tānis ātukā tiyōtahk awa nisim, kā-pāsiwāt uwikimākanah! kāhtsinā mantōww awa nisim!" itāyhtam aw ustāsīmāw.

(41) äkwah ōhō ukusionsiawāw tān-tahtw askiy äh-wih-uhpikiyit, kītahtawā äh-kwāpikāt aw iskwāw, kutakah nāpāwa kā-kitutāt, äh-mamawihitūt. äh-kīwāt, awiwa kā-pakamahukut utihtimanihk. äkusi sāmāk ähkusiw. mayaw äh-ähkusiyyit, awa nāpāw atuskāmōw, ta-nānapātsihimiht uwikimākanah. äkutah uhtsi kiskāyih-tam äh-pakamahumiht uwikimākanah. kakwātsimāw.

(42) "nkā-kāh-kitutāw āyakw āna uskinikiw. äkusi äh-pā-kīwā-yān, äkutah kā-pasastāwukawiyān ntihtimanihk; āwak uhtsi k-ähkusiyan."

(43) piyisk kākāts nipiaw aw iskwāw mihtsātwayak äh-atuskāmuhk. piyisk awa aw ōskinikiw kā-wiwit ustāsah miyik uspwākanah, kita-pihtwāt.

(44) "kakwā-nānapātsih nītim, nisim. nama nāntaw āsay kih-tōtawāw."

(45) "hāw, ōma kā-sakāk äkutah usihtāk täsipitsikan," itwāw aw uskinikiw.

(46) äkusi usihtāwān täsipitsikan. äkwah äh-tipiskāyik, äkutā ituhtahāw aw iskwāw k-ähkusit. äh-kīwātsik, namwāts tsāskwah utihtam awa wīkiwāw, awa uskinikiw, awa mīna ustāsīmāw, āsay itah wītimwah k-äkutsiniyyit, äkutah āsay kā-matwāwāyit¹, ä-sākuwāwiht.

(47) "nikusāk, kiwinaw pä-nās; āsay pimātisiw," itāw.

(48) ituhtāw kāwi aw uskinikiw. kahkiyaw pähtawāw awa

¹ If correctly recorded, an animate form, my impression is, however, that -wāwā-: "noise" forms only inanimate verbs; if so, we should read *kā-matwāwāyik*.

(36) "So be it," he said.

(37) Then his fellow-husband taught him songs. At last day dawned. When he had been taught the songs, and day had come, the youth and his wife went from that tent. The bony spectre, too, went out, to escort his fellow-husband.

(38) "Very well, Fellow-Husband; let not our wife have dealings with other men. I give you a full span of life. And our son, too, shall live a full span of life. But see to it that our wife never be guilty of adultery; I am jealous in marriage."

(39) So he and his wife went home. They reached their dwelling. That same day the youth hunted. He killed two fat moose; he took all the marrow from the bones, and made of it an offering to his adoptive father and brother and to his fellow-husband. And the youth did not tell of what had happened from the time he went away. That man did not question his younger brother.

(40) "I wonder how my younger brother did, to bring back his wife! Surely my younger brother has manitou power!" thought the elder brother.

(41) Then when that son of theirs, after I know not how many years, was nearly grown, then at one time, when that woman was fetching water, she had converse with another man, and committed adultery. As she went home, someone struck her on the shoulder. Then at once she became ill. As soon as she fell sick, that man called in doctors, that his wife might have treatment. In this way he learned that his wife had been struck. He questioned her.

(42) "I had been having a talk with that young man. Then, as I was coming home, I was struck with a stick or switch on my shoulder; from that I am sick."

(43) At last that woman was close to death, though many kinds of doctoring were tried. At last the youth whose wife she was, was given a pipe by his elder brother, that he smoke.

(44) "Try to treat my sister-in-law, Younger Brother. All kinds of treatment have already been given her."

(45) "Very well, over in that grove set up a scaffold," said the youth.

(46) Accordingly a scaffold was built for him. Then, at nightfall, the sick woman was taken there. When they went back home, that youth with his elder brother had not yet reached their dwelling-place, when already, from where the latter's sister-in-law lay high on the scaffold, there came the report of a gun, and they heard shouting.

(47) "My fellow-husband, come get our wife; already she is cured," he was told.

(48) The youth went back there. Everything was heard which

pākahkus tānisi āh-itwāt. pōtih wātihtāt uwikimākanah, āsay nihtakusiwiwa. kiwāhtahāw. āh-takuhtāt wikiwāhk, āsay miyw-ayāw aw iskwāw. mistahi ka-kih-āhkusit. ākusi ākutah uhtsih kiskāyimāw aw ōskinikiw āh-mamāhtāwisit. ākusi aw āh-pimātisit aw iskwāw. ākusi ākwah aw uskinikiw māhtahitōwinihkāw. ākusi kustāw ākwah, ā-mantōwit āh-itāyimiht. namuya awiya nōtsihkamāk. ākwah ākutah kāw-uhtsipayik nāhiyawak ā-mahtāhitutsik.

(49) ākuyikuhk iskwāw ātsimuwin.

40. CROOKED-MOCCASIN AND THE BONY SPECTRE.

sākāwāw.

(1) pāyak nāpāw kutukwaskisin isiyihkāsōw. ākwah kīhtawā kīksāpā sipwāhtāw, āh-mātsit, ā-wih-kakwā-nipahāt pisiskiwah. wāpahtam mituni kīksāpā āh-mihtsāniyikih mikiwāhpah. ākwah āh-pimuhtāt mākwaṭs, kīhtawā paskwāw wāpahtam; wāsakām sakāyiw.

(2) "āwaku nika-taskamuhtān," āy-itāyihtahk, kīhtawā kawāpamāt ayīsiyiniwah āh-pā-matāwisiyit.

(3) nīmipāskisikanāyiwa. tāwāyihk paskwāhk āh-pimuhtāt awa kutukwaskisin, "nāha kutak ayīsiyiniw," itāyihtam, "kāhtsinā nikā-tāpāskiskawāw," itāyihtam.

(4) pōtih tāpwā tāpāskiskawāw.

(5) sāmāk wihik: "yahō, kutukwaskisin! kāswān ātukā nākiskutātuyahk!"

(6) "āha?" itāw.

(7) ākusi ōmis itik, pāskis āh-pāhpit awa kā-nakiskākāt; ā-kitāpamāt, awin āwa, pākahkus awa kā-pāhpit; ōmis itāw: "kutukwaskisin, kakwā-sākuhitutān! kipāskisikaninawa astwātutān; awiyak sākuhihtsih kit-ōtahwāw upāskisikan."

(8) "namuya," itāw kutukwaskisin; "namuya ā-papā-māsihkāyān," itāw.

(9) "namuya, kutukwaskisin; kiyām māsihitutāhk. awiyak sākuhihtsih kit-ōtahwāw upāskisikan," itwāw awa pākahkus.

(10) "namuya! namuya āh-papa-matawāyān; pisiskiw ā-wih-kakwā-nipahak," itāw ōhi pākahkusah.

(11) "hā, kiyām māsihitutān. ta-miywāsin, awiyak upāskisikan utahuhtsih. sākuhiyanih, nīsu kik-āyān pāskisikanah. pāyak nama wihkāts ka-patahikāhkān, nipāskisikan utahuyani. ākwah niya utahutānih, nōhtāwi nka-miyāw ayīsiyiniw upāskisikan. āh-nōhtā-wāpahtahk, k-ōh-pā-nakiskātān. 'nka-kakwā-utahwāw upāskisikan,' āh-itāyimitān, āwaku uhtsi k-ōh-pā-nakiskātān."

that bony spectre said. When he reached his wife, she was already climbing down. He took her home. When she reached their dwelling, she was already well, sick as she had been. So then from this the youth was known to have magic powers. Thus this woman was restored to life. And then that youth arranged a potlatch ceremony. And then he was feared, because he was thought to have spirit power. And his wife was not wooed by any man. And from this it came that the Cree have the potlatch.

(49) Here ends the story.

40. CROOKED-MOCCASIN AND THE BONY SPECTRE.

Adam Sakewew.

(1) A certain man was called Crooked-Moccasin. Once upon a time he set out in the morning to hunt, meaning to kill some game. Early in the morning he saw a great many tipis. As he walked along, presently he saw an open meadow; round about were woods.

(2) "I shall walk across this," he was thinking, when he saw a man come into the open.

(3) That person was carrying a gun. As Crooked-Moccasin was walking in the middle of the meadow, "Yonder man," he thought, "surely I shall meet him as our paths cross," he thought.

(4) It really turned out that he encountered the other at the point where their ways crossed.

(5) At once the other called him by name: "Yoho, Crooked-Moccasin! It is by chance, I suppose, that we meet!"

(6) "Yes," he answered him.

(7) Then the other spoke thus to him, and at the same time he laughed, who had encountered him; when he looked at him, why, that person who laughed was a Bony Spectre. This he said to him: "Crooked-Moccasin, let us try to overcome each other! Let us put up our guns as a stake; whoever is overcome will lose his gun."

(8) "No," Crooked-Moccasin told him; "I am not going about wrestling," he told him.

(9) "No, Crooked-Moccasin; please, let us wrestle. Whichever is defeated will lose his gun," said the Bony Spectre.

(10) "No! I am not going about to engage in matches; I want to kill game," he told the Bony Spectre.

(11) "Oh, please, let us wrestle. It will be fine, when one of us loses his gun. If you defeat me, you will have two guns. With one you will never miss the mark, if you win my gun from me. And if I win yours, I shall give my father a human being's gun. Because he wants to see one, is why I have come here to meet you. 'I shall try to win his gun from him,' was my thought concerning you, owing to which I have come here and met you."

(12) "hāw, wāsā kitisimin!"

(13) astāw upāskisikan awa kutukwaskisin; awa minah pākahkus. utihtinitōwak, ā-wih-kakwā-kawiwāpinitutsik. māsihituwak. mwāhtsih āh-nayawīt awa kutukwaskisin, ātsikāhwāw; pakami-siniyiwa, āh-kawiwāpināt ōhi pākahkusah. pāhpiw awa pākahkus.

(14) "nitakah kiskāt nipiswahān," itik ōhi pākahkusa; "ākwah āyāpits pāyakwāw!" itik.

(15) "āha?"

(16) utihtinitōwak; āsay mīna māsihitōwak. kāyāpits ā-wih-nawayīt, ātsikāhwāw pākahkusah; āsay mīna kawiwāpināw. āsay mīna pāhpiw awa pākahkus.

(17) "kutukwaskisin, nitakah nipiswahān kiskāt, k-ō-sākuhiyan. āyāpits pāyakwāw!" itik, pāskis āh-pāhpit awa pākahkus.

(18) ākwah ōmis itāw: "āha?, namuya ākwah kik-āstātāmu-sininānaw."

(19) āsay mīna māsihitōwak. piyisk mīna nayawīw aw āyisiyiniw. mīna āh-nayawīt, āsay mīna ātsikāhwāw; āsay mīna kawiwāpināw. āsay mīna pāhpiw awa pākahkus.

(20) "nitakah kiskāt nipiswahān, k-ō-sākuhiyan. āyāpits pāyakwāw!" itwāw awa pākahkus.

(21) āsay mīna utihtinitōwak. āsay mīna āh-nayawīt awa kutukwaskisin, āsay mīna ātsikāhwāw. sākuhāw; kawiwāpināw. ākwah pāhpiw awa pākahkus.

(22) "hāw, kutukwaskisin, nīswāw kātisk¹ ayisiyiniwiwin kōtahun ōtah uhtsi. āsay niyānanwāw kātisk ayisiyiniwak pāy-āyāwak ōtah askihk. ākusi nīswāw k-ātwāyān. awa nakatamani askiy, kutak āniskāh kit-āyisiyiniwiw. āwaku nipahikāhkātsi, kutak mīna ākutah uhtsi kit-āyisiyiniwiw."

(23) nama kikwah wāpahtam awa kutukwaskisin. utinamiyiwa kikwah āh-tāpiskamiyit.

(24) "ōma mīna pāyak āy-utahuyan, miyātawāyinih kit-āpatsihtāyin. namuya wiy āyisiyiniw kā-kakwā-kitimahāw, tāpiyāhk ākā kākway ta-māskuskaman², kīnikāw uhtiskawinamāski ana kā-witsih-mātwāmat. ākwah ōma nipāskisikan. awa kātiskāwikātisk-ayisiyiniwit, āpihtaw āpihtaw-ayisiyiniwitsi āyakōw āwa, kiy-ōtihtikuyāk wāmistikōsiw. āwakw āwa kita-wāpamāw tamihstātiyit wāmistikōsiwah. ākuspi ōma kik-āpatsihtān."

(25) utinamiyiwa ustikwāniyihk, awin uma, māstakaya āh-kinwāyiki.

¹ On the meaning of this particle (given by Lacombe as "juste ce qu'il faut") hinges the whole passage. It is not made clearer by the explanation at the end of the text. In both places my translation is guesswork.

² Another word I do not know; perhaps wrongly recorded. I translate as though it read *ta-kustaman*: "that thou fear it."

(12) "Well, you urge me too much!"

(13) Crooked-Moccasin put down his gun; so did the Bony Spectre. They grappled, trying to throw each other. They wrestled. Just as Crooked-Moccasin was tiring, he tripped the other; he threw the Bony Spectre, who fell hard on the ground. The Bony Spectre laughed.

(14) "By chance I stumbled over your leg," the Bony Spectre said to him; "Come, once more!" he said to him.

(15) "Very well!"

(16) They grappled; they wrestled again. Once more, as he was about to give out, he tripped the Bony Spectre; again he threw him. Again the Bony Spectre laughed.

(17) "Crooked-Moccasin, by chance I stumbled over your leg; that is how you got me down. Once more!" the Bony Spectre said to him, and laughed.

(18) Then he said to him, "Yes, but this time we shall not stop for a rest."

(19) They wrestled again. At last the mortal man again grew tired. Again, as he wearied, he tripped the other; again he threw him to the ground. Again the Bony Spectre laughed.

(20) "By chance I tripped over your leg; that is how you got me down. Once more!" said the Bony Spectre.

(21) Again they grappled. Again, as Crooked-Moccasin was tiring, he tripped the other. He overcame him; he threw him. Then the Bony Spectre laughed.

(22) "There, Crooked-Moccasin, twice a full span of human life you have here won from me. Already five times the full span have mortal men so far stayed on this earth. Thus it is that I say twice. When you in your present person leave the earth, another will take up mortal life where you leave off. When he dies of old age, still another will from that point on live a human life."

(23) Crooked-Moccasin saw nothing. The other took something from round his neck.

(24) "Here is another thing which you have won from me, to use when you engage in contests. You will not, indeed, try to destroy people, but only so that you need fear nothing, if he draw a sharp weapon against you, with whom you are playing. And here is my gun. When he who lives the full span of mortal life is halfway through his human course, then the Frenchman will come to where you are. He will see the Frenchmen grow many. At that time you will use this thing."

(25) He took it from his head, and it was nothing other than a long hair.

(26) "nanātuhk kit-āsi-mātawāw; ākutah kīsta kik-āpatsihtān. ākwah kiwāyani, ōtah uhtsi ka-kīwān. kā-wikiyin āstam-itah kā-sakāk, kutak āstsam-itahis apsis sakāsīn¹. ākutah kik-ōhtinān kit-āsamiyin. ākutah ayāwak mōswak; āyakunik kimiyyitin. usām mistahi kikitimākisin; kikitimākisināwāw k-āyisiyiniwiyāk. pimiyy asamihkan," itik ōhi pākahkusah; "hā. ōm itah kiwāhtatā nipās-kisikan; ayisk k-ōtahun."

(27) "āha?!"

(28) kiwāw awa kutukwaskisin. awa mīna pākahkus mīn āyaku sipwāhtāw. nama kākway upāskisikan; ayis utahwāw. ākusi ākwah ōm āya k-āti-kīwāt awa kutukwaskisin, ōma kā-kiskinōhamāht sakāw āh-at-ōtihtahk, kā-wāpamāt āh-nīsiyit mōswah. pāskiswāw; nipahāw. kutakah mīna pāskiswāw; mīn āyakuni nipahāw. mistahi wiyinuyiwa. kiwāw. pā-nātam wiyās. ākwah ā-takuhtatāt wikiwāhk, atuskāmōw, kahkiyaw uskanah kit-ōsikanātamuht, pimiyy ākutah ā-wih-uhtinahk. tāpwā usihtāwān pimiyy. ā-kīh-kīsihtāwiht, ākwah atuskāmōw, kita-tāpwātimihit ayisiyiniwah. ā-wih-asamāt pākahkusah uma pimiyy, ākwah ayisiyiniwak ā-pīhtukātsik mikiwāhpihk, ā-wīhkumihtsik, awa kutukwaskisin wikihk, ā-misāyik mikiwāhp āh-āpatsihtāt. ākusi ākwah uma mākūwāts kā-ntuhkāmūt, āwak uhtsi nāwu-tipiskāyiw. ōhi kā-kīh-māsihāt pākahkusah.

(29) "nkih-utahwāw upāskisikan, itōwahk kā-sāsākwāpāwitsik upāskisikan. āyak ōma ā-kīh-ntutamawit kit-āsamak pimiyy. wih-wāpahtamāku nōtahuwāwin, nka-nātān, kisiwāk ōta nikih-pā-uyākunāhān."

(30) "āha?! mahtih nka-wāpahtān mantōw-pāskisikan," itwāw awa pāyak kisāyiniw, "kahkiyaw kita-wāpahtamahk," itwāw awa kisāyiniw.

(31) ākwah nātam; ntaw-ōtinam. mituni tāpiskōts akwāhunihtak isinākwaniyiw. kiwāhtatāw. ākwah awa uskāpāwis tahkih pas-pāpiw. kitahtawā kā-pā-takuhtāyit.

(32) "hāw, niwih-pīhtukatān āk ōma nōtahuwāwin. ākusi miyāhkasikāk. ayisk nama wīhkāts kiwāpahtānāwāw ākusi kit-āsīnākwahk pāskisikan," itwāw.

(33) wayawitimihih āh-nīpawit, miyāhkasikāwān. ākwah awa kisāyiniw kā-mamisitūtāht, — kā-nitutamāt pimātisiwin, ākutōwahk awa kisāyiniw, — miyāw ōma pāskisikan. wā-wāpahtamwak kahkiyaw.

(34) "ā!"

(35) ākwah, "hāw, pikw itwāyākuh nka-tōtān. nikiskinōhamāk ākā wīhkāts kita-patahamān kākwh, piyāskisamāni. nama wih-

¹ Probably for *sakāsīw*.

(25) "He will play all kinds of games; that is where you too will use it. Now, when you go home, go directly home from here. In the wood that is this side of where you dwell, a bit to this side is a small clump of trees. From there you will get that with which to feed me. In that place are moose; I give them to you. You are too pitiable; you all are too pitiable who are mortal men. Give me an offering of fat," the Bony Spectre told him; "And yes, take home this gun of mine; for you have won it from me."

(27) "Yes!"

(28) Crooked-Moccasin went home. The Bony Spectre, too, went away from there. He had no gun; he had lost it playing. Then when that man, Crooked-Moccasin, was on his way home, when he reached that wood about which he had been instructed, he saw two moose. He shot one and killed it. He shot also the other and killed it. They were very fat. He went home. He came and got the meat. Then, when he had brought it to his dwelling, he employed people to break and boil out the bones, for he wanted to extract the marrow-fat. Accordingly the fat was prepared for him. When it was done for him, he again employed persons, that the people might be summoned by shouting, that he might feed fat to the Bony Spectre, and that the people might come into the tipi, those who were to be guests, into Crooked-Moccasin's tipi; and he used a large tent. And then when he invited his guests, it was four nights from the time when he had wrestled with the Bony Spectre.

(29) "I won his gun from him, the kind of gun the Skinny Fellows have. It is he who asked me to give him this feast of fat. If you desire to see my prize, I shall fetch it. Near by here I laid it away in the snow, as I came."

(30) "Yes! Let me see the spirit being's gun," said a certain old man, "that all may see it," said old man.

(31) Then he went to fetch it; he went there and took it up. It looked much like a stick of driftwood. He took it to his dwelling. Meanwhile the servitor kept looking out through the doorway. Presently he came.

(32) "Now then, I shall bring inside this my prize. Therefore burn incense. For never have you seen a gun to look like this," he said.

(33) While he stood without, they burned incense for him. Then that old man upon whose power they relied, — of those that pray for life, such was that old man, — he was given the gun. All gazed at it.

(34) "Ah!"

(35) Then, "Now, whatever you say, I shall do so. He instructed me so that I shall never miss a mark when I shoot. I shall never

kāts nika-pihtāsun. sōskwāts tamākunamān, ākusi kit-āsi-mat-wāwāk."

(36) "hāw, kiyām astāh. ma wīhkāts ākutuwahk ayāw ayīsiyiniw. usām kika-misi-wanātsihtān. kiyām ntaw-astāh." itwāw awa kisāyiniw.

(37) ā-sihkimiht kutukwaskisin kiyām kit-astāt, tāpwāhtam. ākusi ntaw-astāw; nīpisihkupāhk akutāw.

(38) ōmis itwāw: "āw, nītsi-pakās! ōma pāskisikan kāwih kimi-yitīn. anihi wiya kutakah āyakuni namuya kimi-yitīn, kātisk ayīsiyiniwīn kā-utahutān. usām kustamwak ntōtāmāk ōma kipās-kisikan. anihi mīna kitayōwinisa kāw-utahutān, āyakunih mīna namuya kāwih ka-kīh-miyitīn; uma piku kipāskisikan, āyaku piku kā-miyitān."

(39) nam āwiya wāpamāw; kunta pā-pikiskwāw.

(40) kāyāpits apiwak ayīsiyiniwak ōki kā-wīhkumihtsik. ati-kīwāw.

(41) āh-takuhtāt wikiwāhk, āsay āh-pihtukāt, āsay kā-matwā-wāyik, ā-sākuwāyit, "nimāmihtsātsiwinis!" āh-matwāy-itwāyit. āsay mīna kā-matwāwāyik, āsay mīna sākuwāyiwa, āsay mīna, "nimāmihtsātsiwinis!" kā-matwāy-itwāyit.

(42) kāhtsināhōwak tāpwā āh-ihtāyit ōk ayīsiyiniwak kā-ntu-mihtsik.

(43) āwakō ātsimuwin kayās. āwaku kisāyiniw nipahikāhkāw. ākutah, ōma niya, kisāyiniwitsih ayīsiyiniw, āyaku pāyak kātisk ayīsiyiniw; kutak ta-nihtāwikiw. ākuyikuhk iskuh kātisk ayīsiyiniwīn; nam āskwa ihtāw āwaku. kāyāpits kinwāsk kitayān¹ askiy; kāyāpits nama mayaw ta-pākupayiw.

(44) ākuyikuhk āwaku āskwāk ātsimuwin.

41. THE YOUTH WHO WAS A BONY SPECTRE.

kā-kīsikāw-pihtukāw.

(1) kītahtawāh ōki nāhiyawak ōtah, — pāhunān isiyīhkātāw, — ākutah āh-wikitsik, pāyak awa uskinikiw āh-miyusit, ākwah ōhtāwiya āh-ukimāwiyit, pāyakuw; nam āwiya wītisāna. ākusi kitimākāyimāw. namuy ātuskāw ta-mātsīt; namuya: pikuh pīsīsik āh-mātawāt, wiyākan mistikuyākan āyuku āh-mātawākāt; "āh-pakāsāt," isiyīhkātāw āyakō mātawāwin. māka mistahi sākihtāw ōma mistikuyākan, ākā kā-mātawāt pikuh āh-pīmākā-māskahk ōma, ahpōh āh-nipāt āskaw āh-kikiskahk.

¹ "Thou hast it." I do not understand the passage, but have translated as though it read *kit-āyāw*: "it will be there." Likewise, immediately below, *ta-pākupayiw*: "he will awaken" is translated as though it read *ta-pīkupa-yiw*.

need to load it. As soon as I pull the trigger, that will be enough to make it shoot."

(36) "Well then, you had better put it away. Never has mortal had the like of it. You will work too much destruction. You had better put it down," said the old man.

(37) When Crooked-Moccasin was urged to give it up, he obeyed. So he went to put it away; he hung it up in a willow grove.

(38) He spoke thus: "Come, my opponent at play! This gun I give back to you. But those other things I do not give you, the full span of life which I have won from you. My fellows too much fear this gun of yours. Also those garments of yours which I have won from you, them too I cannot give back to you; only this your gun, this alone I give you."

(39) He saw no one; he continued to speak into space.

(40) Those people who had been invited to the feast were still sitting there. He turned to go back.

(41) When he arrived at the tipi, when he had entered, already there came the report of a gun and someone's shout, "The dear little thing I had lost!" as loudly he called. Again a shot rang out and again he whooped and cried loudly, "The dear little thing I had lost!"

(42) Those people who had been invited then knew with certainty that that being was really there.

(43) This is an ancient tale. This old man died of age. Here, when even as I, a man grows old, that is one full span of life; another will be born. So long is a full span of life; not yet does he exist. Still for a long time the earth will be; not yet for a while will it go to pieces.

(44) That is the end of this story.

41. THE YOUTH WHO WAS A BONY SPECTRE.

Coming-Day.

(1) Once upon a time when some Cree were staying right here, — Place-of-Waiting-for-Each-Other (Battleford) it is called, — there was a certain handsome youth whose father was chief, and he was an only child; he had no brothers or sisters. So he was tenderly cared for. He did no work in the way of hunting; instead, he always played, and what he played with was a cup, a wooden bowl; the cup-game this game is called. He was very much devoted to this wooden bowl; when he was not playing, he wore it on a strap round his shoulder, and even when he slept he sometimes kept it on his person.

(2) *kītahtawā ōm ākutah āh-wa-wīkitsik, kā-pāpitsiyit wāhyaw uhtsi sakāw-iyinisah, māka āh-matsihtwāyit, āh-manitōwiyit. ākwah āh-āh-atāwāyit, atāwāwikamikuh tuhtāwak āh-nistitsik uskinikiwak. kītahtawā kāh-pīhtukāyit uskinikiskwāwa. ākwah ōhi kisāyiniwa pōtih nistu tawāsimsiyiwa, mistahih atāwākanah āh-pīhtukahāyit. sāmāk ōh ōsimimāwa akāwātāw awa kāh-mātawāsit.*

(3) “*tāpwā miyusiw, nistsās!*” *itāw ōhi kā-witsiwāt.*

(4) *piyisk kīwāwak.*

(5) “*nistsās, tāpwā mistahi nitakāwātāw aw iskwāw!*” *itāw.*

(6) “*yōw, nistsās! āyimiswak āh-matsihtwātsik sakāw-iyiniwak; kitisi-pāhtānānaw māna. tānāhki āwaku k-ākāwātāt? iyātah māyikawiyini iskwāwak, namuya kitāpwāhtān,*” *itāw wistsāsah.*

(7) “*ā, nistsās, māka nitakāwātāw!*” *itāw.*

(8) *ākus āh-tipiskāyik, “nōhtāh, maht āwakōw āna nitum kisāyiniw. ntakāwātimāwa anih utānisah,” itāw.*

(9) “*ahahāy!*” *itwāw awa kisāyiniw; “nkusis, tānāhki katsāts nātakām kā-wih-wīwian, āyakw āwa āh-matsihtwāt, āh-itikut witsi-sakāw-iyiniwa, āh-mantōwit. āh-iskwāhāt utōtāmah upa-wāmiwinihk uhtsi?” itik ōhtāwiya.*

(10) “*hā, māka ākwāyāk ntakāwātāw iskwāw!*” *itwāw.*

(11) “*ā, tsāskwah! nka-kakwātsihkāmun pitah,*” *itwāyiwa; “āh, kikitimākāyimitin māka, nikusis, pikuh t-ātāwāyān¹,*” *itāw.*

(12) *ākwah ntumāwak uskinikiw-sakāw-iyinisah, āh-kakwāt-simātsik, mahtih t-unāpāmiyit.*

(13) “*namuya unāpāmiwak. umisimāw ana nīswāw unāpāmiw; ākwah ana tastawiyask pāyakwāw unāpāmiw; an ōsimimāw namuya tsāskwa unāpāmiw. māka mistah āh-matsihtwāt ana kisāyiniw, niyān ōma kā-sakāwiyiniwiyāhk āh-kustāyāhk ta-witsāmāyāhk utānisah. nistwāw āh-unahāhkisimit, aspin māna pāskāpitsitwāwi, iyikuh niyīpihkih wā-wāpamihtwāwi, kayahtā namuya witsāwāwak unahāhkisimiwāwa. ākusi namuya kiskāyih-tākwān tānisi āsi-misi-wanātsihātsik. iyātah-kakwātsimihtwāwi, namuya wih-wihtamwak,*” *itāw.*

(14) *ākusi uhtsitaw akāwātāw aw ōskinikiw. ākusi āhtsi pikuh sihkimāw ōhtāwiya, ta-ntumāyit kisāyiniwa, ta-ntutamawāyit utānisiyiwa. piyis tāpwā ntaw-ntumāw awa kisāyiniw ōhi sakāw-iyiniwah.*

¹ The word is *atāwāw*: “he trades (especially furs against White Man’s products);” I do not know whether it can bear the meaning I have given in the translation, or how else it may fit here.

(2) Then at one time, as they made a long stay here, one of those Bush-Fellows moved his camp here from afar, and he was one who practised evil, and a manitou person. Then, when he was doing his trading, three young men went to the trading-post. Presently some young women came into the house. It appeared that they were the old man's three daughters, and they were bringing a great store of furs into the post. At once he who was addicted to that game took a fancy to the youngest woman.

(3) "Really, she is beautiful, Cousin!" he said to those who were with him.

(4) At last they went home.

(5) "Cousin, really, I very much desire this woman!" he said to them.

(6) "Dear me, Cousin! The Bush People who practise evil magic are bad to deal with; we always hear this said. Why do you fancy just her? When people want to give you women to wife, you do not accept," said the one to his cousin.

(7) "Oh, Cousin, but I am in love with her!" he answered him.

(8) So then, that evening, "Father, please invite that old man. I am in love with that daughter of his," he said to him.

(9) "Dear me!" cried the old man; "My son, why must you just take a wife from the north, and just from this man who practises evil magic, as his fellow-Bush-People say of him, this man who has spirit power and kills off his fellow tribesmen through his dream helpers?" his father asked him.

(10) "Oh, but it is only now that I long for any woman!" he said.

(11) "Well, wait a bit! Let me first inquire," said his father; "But I love and cherish you, my son, and there is nothing for me to do but buy her," he told him.

(12) Then they called in a young Bush-Fellow and asked him whether those girls had husbands.

(13) "They are not married. That oldest one has twice been married; and the middle one has been married once; the youngest one has never had a husband. But as the old man is a great sorcerer, the fact is that we Bush Folk are afraid to consort with his daughters. Three sons-in-law he has had, and each time, when off they went to camp by themselves, and then in spring were seen again, to our surprise their son-in-law was not with them. And so it is not known in what way they destroyed them. When they are asked, they will not tell," he told them.

(14) The youth longed for her none the less. So he kept urging his father to invite the old man and ask him for his daughter. At last the old man really did go and invite that Bush Cree.

(15) *äh-pihtukäyit*, *ömis itäw*, *äh-kīsi-mītsisutsik*: “*hāw*, *ntötām*, *k-öh-natumitān*, *päyak uskinikiskwāw* *äh-akāwātamātān*. *nistw* *ätukä*, *kitayāwāwak uskinikiskwāwak*,” *itäw*; “*niyān wiya* *ötāh paskwāhk k-äyāwāyāhk*, — *äkuyikuhk miyu-atimāw mustuswah*, *iyikuhk äh-ispisīt*, — *äwaku*¹ *kimiyyitin*, *miyyini kitānis*. *namuya niya* *ä-wih-witsāwak*, *nikusis* *ä-wih-witsāwāt*. *namuy āpiw*; *kih-wayawiw*. *māka* *äh-nöhtā-witsāwāt*, ‘*mahtih kakwātsim*,’ *k-öh-isit*,” *itäw*.

(16) “*yahō*, *ntötām*, *niy āni wiya nikah-miywäyih-tān*, *paskwāw-iyiniw tit-ötāmiyān*². *tāpwā māka niyanān itāh k-ötaskiyāhk* *manāpāyiwak misatimwak*,” *itäw*; “*namuya anuhts nāntaw k-kih-ititin*, *ntötām*. *wiya tipäyimāw utawāsimisah ninötukām*; *wiya kih-āyimihik* *ä-wih-uhpikihāt*,” *itäw*; “*mahtih kiy-ätäyih-lahk*; *nika-wihtamawāw*,” *itäw*.

(17) *äkusi kuntah ay-ätsimōwak*.

(18) *iyikuhk äh-kīwāt awa sakāw-iyiniw*, *äh-pihtukāt*, “*yahah*, *nötukāsiw*, *kā-ntumit awa paskwāw-iyiniw*, *äh-ntutamawit kitānisinawa*. *päyak misatim kiwih-miyikawinānaw*; *māka kiya* *äh-tipahitān*, *ä-kih-āyimihiskik*, *ä-wih-uhpikihatsik kitawāsimisina-wak*,” *itäw*.

(19) “*nāh*, *äkusi māna māka k-äkiyāhk!* *wiyāyāpats wiya utötāmiyāhk*³!” *itwāw awa nötukāsiw*.

(20) *äkus* *äh-wāpaniyik*, “*kisākamisikā*, *nötukāsiw*; *nka-ntawintumāw paskwāw-iyiniw*,” *itäw*.

(21) *tāpwā ntawintumāw*. *äh-wāpamāt awa kisāyiniw*, *pōtih mistahi miyusiwiwa* *öh öskinikiskwāwa*.

(22) “*ta-kih-ätsik-āni-miywāyimāt nikusis!*” *itäyih-tam*.

(23) *äkwah* *ä-kih-mītsisutsik*, “*ntötām*, *anima k-ä-kih-isiyin tipis-kuhk*, *miywäyih-tam awa ninötukām*; *täpäyimōw päyak utānisah t-äyāyit paskwāwiwināhk*, *äh-itwāt*.”

(24) *äkus* *āwa kisāyiniw nanāskumōw*.

(25) “*tān* *äwakw* *ätukā māka*, *ntötām?*” *itäw*.

(26) “*ā*, *tān* *ān* *äwaku wāsimimāwit*, *äwaku k-ä-nöhtā-witsāwāt nikusis*,” *itäw*.

¹ He makes a circumlocution, instead of using the word “horse.” This may be the same word-avoidance as that which I met; the old man is talking, if not to a foreigner, at least to a member of a different branch of the Cree tribe, of markedly different dialect.

² The word here is *utāmiw*: “he has a horse, dog, or other familiar animal”. Probably the form in the text is an error of speech or record for *tit-ötō-tāmiyān*, from *utötāmiw*: “he has a kinsman,” and the sentence should be translated, “to have a Plains Cree in my family.” Cf. the next note.

³ Perhaps the reverse of the preceding error, for *utāmiyāhk* or *tit-ötāmiyāhk*: “to have such an animal.”

(15) When the latter came to the tent, he spoke thus to him, after they had eaten: "Now, Fellow-Tribesman, the reason I have invited you is because I want one of the young women. It appears that you have three young women," he said to him; "That creature which we have here in the Plains Country, — then does he well pursue the buffalo, when he has his growth, — such a one I give you, if you give me your daughter. It is not I that wish to consort with her, but my son wishes to consort with her. He is not here; he has gone out. But, wishing to be married to her, 'Do ask him,' he has said to me," he told him.

(16) "Hoho, Fellow-Tribesman, as for me, I shall be glad to have an animal like the Plains Cree. Truly there where we others dwell, there is a lack of horses," he told him; "I cannot at this time tell you anything, Fellow-Tribesman. It is my wife who has decision over her children; it is to her they gave trouble when she labored to bring them up," he told him; "Let us see what she thinks; I shall tell her of this," he told him.

(17) Then they conversed of other things.

(18) When the Bush Cree went home, and entered his tent, "Yah, Wife, this Plains Cree invited me to ask me for our daughter. We are to be given one horse; but it is by you I shall guide myself, since it was to you our children gave trouble when you labored to bring them up," he said to her.

(19) "Goodness, do let us give her, then! We ought to be glad to have him in our family!" said the old woman.

(20) So, the next morning, "Prepare hot water, Wife; I am going to invite the Plains Cree," he told her.

(21) So he went and invited him. When that old man saw her, he saw that the young woman was very beautiful.

(22) "No wonder, I see, that my son fell in love with her!" he thought.

(23) Then, when they had eaten, "My fellow-tribesman, my wife is pleased with that which you said to me last night; she is content that one of her daughters stay in the Plains Cree country, she says."

(24) Then that old man gave thanks.

(25) "But which one is it, Fellow-Tribesman?" he asked him.

(26) "Oh, the one who is the youngest; she is the one whom my son desires to take to wife," he told them.

(27) "ākusi māna māka, ntōtām, utākusiki t-ātuhtāw nitānis. pitah kākway ta-ki-kaskikwātasīw," itāw.

(28) ākusi kiwāw awa kisāyiniw.

(29) āh-pihtukāt, "hā, nkusis, kimiyaikawin ana kā-ntawāyimat," itāw ukusisah.

(30) awa miywāyih tam ōw ōskinikiw. iyikuhk āh-utākusiniyik, ākuyikuhk pā-witsāwāw utānisah awa nōtukāsiw, āh-pā-nayah-tahkik ayōwinisah, kikiḥ utsayānisah aw uskinikiskwāw; ayis anuhts piku mistahih atāwāw awa kisāyiniw. ākusi pihtukāw awa, tit-āsi-miyikut aw uskinikiw, āh-kaskikwātamuh; kayahtā miyuhōw wiya, ōhtāwiya āh-ukimāwiyit. tāpwā mākiw pāyak misatimwah; tāpwā wīkimāw.

(31) piyisk kinwāsk wīkiwak. piyisk kutakak ayīsiyiniwak pāh-pitsiwak, mīna kayās kā-nakatiht awa kisāyiniw sakāw-iyiniw, utōtāma ā-kih-pitsiyit, āh-ka-kisātāt utānisah. kitahtawā ntumāw awa utihtāwāwa.

(32) ā-pihtukāyit, ā-kih-ma-mitsisutsik, "yōh, nitihtāwāw, ākuyikuhk ōma k-āspihtāwahk, ākwah māna niyanān kā-mātsi-nōtatāwākanāyahk," itāw; "ninōhtā-nātakāsin; ākwah ākuyikuhk kinwāsk āh-kisātītān," itāw; "ākusi māka niya mīna kiyipah kā-pitsiyān; ākuyikuhk nistah āh-ihkāyih tamān, kayās kā-nakatsipitsistawitsik ntōtāmak," itāw; "ākusi ōmisi ntāyih tān," itwāw awa kisāyiniw sakāw-iyiniw; "ntihtāwāw, pitah nātakām nnōhtā-isi-witsāwāw ninahāhkisim, ta-kiskinōhamawak sakāwi-mātsiwin, nōtsihtsikāwin," itāw; "itāp nīpinisiyākhk, ākuyikuhk kiyaskut-siwāw ka-pamihikuwāw kistimiwāw," itāw.

(33) "āha."

(34) āta pakwātam; māka kustāw ōh ōtihtāwāwa, "māna ukan-ta-misi-wanātsihuh!" āh-itāyimāt ukusisah. iyikuhk āh-kiwāt, wīhtam ā-wih-pitsiyit.

(35) "pitah nistim ta-ntawāpamāw, ta-wīhtamawāt, ta-pāhi-kuyāk," itāw.

(36) ākusi wayawīw aw uskinikiskwāw.

(37) "ā, nikusis, āyiman itāh kā-nahāhkapiyin. kipāhtānānaw āh-matsihtwāt, āh-manitōwit kimanātsimākan. mahtih pitah pōnihtāh kimāwāwīn. itāp iyikuhk takusiniyini ōtā, kika-mamāwān," itāw; "awahā ākā wiya kakwā-kisiwah kimanātsimākan. āhka-māyimuh, iskuh kaskihtāyan, kīkway ta-kakwā-nipah-tāyan," itāw ukusisah; "āt āni kisākihiti; māka nikustāw kimanātsimākan, āh-manāh-kisiwāhak," itāw.

(38) tāpwā wawāyiwak, āh-wih-pitsitsik. tāpwā nīswayak isi

(27) "So then, Fellow-Tribesman, this evening my daughter will go there. First she will have to do a little sewing," he told him.

(28) Then the old man went back home.

(29) When he entered the tipi, "Well, my son, the one you love is given to you," he said to his son.

(30) The youth rejoiced. When evening came, that old woman came with her daughter, and they carried a burden of clothes and the young woman's belongings; for, only a short time before, that old man had traded much at the post. So she entered, and they gave the youth what had been sewn for him; they were surprised at the fine clothes he wore because his father was a chief. As he had promised, he gave one horse; really, he took her to wife.

(31) They camped there for a long time. After a while the other people, one by one, moved camp, until it was long since the old Bush Cree had been left as the last, staying on with his daughter after his fellow-tribesmen had moved away. Then at one time he called his daughter's father-in-law.

(32) When the latter had entered, and when they had eaten, "Now, my fellow-father-in-law, the time has come now when we others always go out to hunt for furs," he told him; "I want to go to the Bush Country; this is as long as I can stay with you," he told him; "So now I too shall soon move camp; I think it long enough now, since long ago my fellow-tribesmen have moved camp and left me behind," he told him; "And so this is my idea," said the old Bush Cree; "Fellow-Father-in-Law, for a while I should like to take my son-in-law along to the North Country, to teach him the woodland way of hunting and getting furs," he told him; "When we come back to summer camp, then you, in return, will have the service of your daughter-in-law," he told him.

(33) "Very well."

(34) To be sure, he disliked the plan; but he feared this man, his son's father-in-law, thinking of his son, "If only he does not go to his destruction!" When he came home, he announced that the others were going to move camp.

(35) "My daughter-in-law had better first go see them and tell them to wait for you," he told them.

(36) So then the young woman left the tipi.

(37) "Oh, my son, it is a dangerous place where you are to stay with your wife's people. We hear that your father-in-law is a sorcerer and a person of manitou power. Do for a time give up your game. When you come back here, you may play as much as you like," he told him; "Do your utmost not to anger your father-in-law. Gather your energies, as far as you are able, and make an effort to kill things," he told his son; "I hate to let you go; but I fear your father-in-law, and should dread to displease him," he said to him.

(38) Accordingly they made themselves ready to move camp. And

sipwähtāwak. ākwah awa sakāw-iyiniw sipwähtahāw unahāhkisi-mah. ā, miywāyihitam awa kisāyiniw.

(39) iyikuhk nātakām āh-ayātsik, ākuyikuhk ati-māh-mātsi-w awa kisāyiniw, āh-witsāwāt unahāhkisima, ā-kiskinōhamawāt tānisi tit-āsi-mitihtāyit pisiskiwah. piyisk nakatsihtāw ōw uskinikiw. hā, pāyakōw ākwah, āh-māh-mātsit, mōswah āh-mātsitutawāt, nanātuhk pisiskiwah āh-nōtsihāt. ākāh miyātsitsi, kītahtawāh māna, "mātawātān!" āh-itikut uwikimākana, min ōhi wītimwah āh-pakāsitsik, piyisk miywāyihitamwak ōk ōskinikiskwāwak. āta wiyah namuya tahkih āyisāts āh-pōnihtāt māna aw uskinikiw.

(40) piyisk āh-ati-pipuniyik, "hāh, ākuyikuhk ōma āspihtā-wahkih, ākutā kā-mawatsihituhk," itwāw awa kisāyiniw.

(41) ākwah ispitsiwak. ākuyikuhk ayāwak nīmāwin. tāpwā pāpitsiwak it āh-ayātsik kutakak sakāw-iyiniwak. āh, miywāyimāw awa paskwāw-iyiniw, ākutā āh-takusihk.

(42) tsīhkāyimik uskinikiwa, māka āh-itikut, "āyiman ānih! tānāhki itah k-ō-nahāhkapiyan? mistah ān āyimisiw. ātah, 'namuya mistahi nāntaw ntōtān,' k-ātāyihdamiyit awiya, āsay ā-misi-wanātsihāt awa kisis. mīna nistwāw kiw-unahāhkisimiw; ati-misi-wanātsihāwak," itāw, ōh āh-itikut uskinikiwa; "awahā kakwā ākā wiya kisiwāh kisis; āyimanuhk ōma kā-wikihkāmuyin, an āna mīna kītim umisimāw ā-witsōhkamawāt ōhtāwiya, āh-matsihtwāyit, ā-mantōwitsik."

(43) ākusi ākwah ākutah ayāwak, iyikuhk āh-mawatsihitutsik, āh-mihtsātisitsik, nanātuhk āh-āh-isih-wīhkuhtutsik, mīna āh-nīmihitutsik. wiya uskinikiw kītahtawā pāyak wīhkayimik uskinikiwa, pisisik āh-kiyōkākut. māka ōhi wītimwa tahkih mawināhuk, ā-pakāsitsik. ayis namuya mātsiwak, ōma āh-utamih-wah-wīhkuhtuwiht. piyisk awa uskinikiw k-ō-kā-kah-kiyukāt, āyaku mīna kiskāyihitam āh-mātawāt, piyisk āh-wīhtamawāt kutakah uskinikiwah āh-ayāt awah paskwāw-iyiniw pakāsāwiyākan. kītahtawā māna pihtukāyiwa uskinikiwa, ā-wīh-kiskinawāpahtamiyit ōma umātawāwin, ā-kiskinōhamawāt; piyisk kiskāyihdamiyiwa; piyis māna ntumāw ākutā āh-mātawātsik, ā-kiskinōhamawāt uskinikiwa; piyisk kā-kapā-kisik mātawāw, nātā kā-kisi-miywāyihatahk pisisik kā-kīh-mātawāt. ākusi ākwah tōtam, pisisik āh-mātawāt.

(44) piyis ākwah āskawih-pitsiwak kutakak. piyis ākwah nāh-nōhtāhkatāwak; ayis ōma kā-wāh-wīhkuhtutsik mistahi māstsi-payihāwak mitsiwin. kītahtawā ākwah awa kisāyiniw tān-tahtu kisikāw ākwah ākā kākway tāpwā āh-mītsit, ā-kisātāt unahāh-

so in two different directions they went from there. The Bush Cree took his son-in-law away with him. Oh, the old man liked that.

(39) As soon as they were in the wooded country, the old man kept hunting as they went on, taking his son-in-law with him and teaching him to track the game. In time the young man became skilled. So now he went alone, as he continued to hunt, hunting moose and pursuing all kinds of game. When he was not hunting, presently always, "Let us play!" his wife would say to him, and then they, as well as his sisters-in-law, would play the cup-game, until, in time, those young women became fond of it. Indeed, the young man was always loth to cease from it.

(40) Then, in time, as the winter went on, "Now then, the time has come when the band assembles over yonder," said the old man.

(41) Then they moved camp to that place. By this time they had food for the journey. They came to where the other Bush People were staying. The Plains Cree was liked when he came there.

(42) Another young man became his friend, but he told him, "It is a hard thing! Why are you staying here with your wife's people? He is really a hard man to be with. Even though one thinks, 'I am doing nothing serious,' before one knows it, this father-in-law of yours has done for him. He has had three sons-in-law before you; one after another they have destroyed them," he told him, that youth told him; "Be on your guard and try not to incur your father-in-law's displeasure; it is in a dangerous place you are, staying with your wife's people, for that oldest sister-in-law of yours, too, makes common cause with her father in his bad magic, and both have manitou power."

(43) So there they stayed, when the band had assembled in great number, inviting one another to all manner of feasts, and dancing religious dances. In time a certain other young man became fond of this youth and constantly visited him. His sisters-in-law kept bothering him to play the cup-game with them. For they did no hunting, but were busy with feasting one another. After a time that young man who kept visiting them had, he too, learned the game, and in time told the other young men that the Plains Cree had a bowl for the cup-game. Presently some young man would always be coming into the tipi, to learn that game of his by looking on, and he would teach it to him; in time the other would learn it; in time he would be invited to come where they were playing and teach it to the young men; presently he was playing all day and every day, with the same addiction that had kept him always a-playing in his home off yonder. That was what he did, he played all the time.

(44) The time came when the others, at intervals, moved camp. By and by, too, they began to go hungry; for in their feasting one another they had used up much food. Then at one time, when for I know not how many days that old man had not eaten anything to speak of, as he stayed there with his son-in-law who did nothing but

kisima, pisisik äh-mätawäyit, kitahtawä nīsutipiskwah äh-mätawäyit, äkuyikuhk kisiwāsiw awa kisäyiniw.

(45) ömis itwāw: "äkuyikuhk kinwāsk äy-isitōwihak paskwāw-iyiniw, kā-nōhtāhkatāyahk. kika-pitsinānaw," itāw; "umätawāwin ta-mitsiw. iyikuhk minahuyāni, namuya kik-āsamāwāw. wistah nipahtātsi kikwayah, äkuyikuhk ta-mitsisōw," itāw unahāhkisima.

(46) äh-kikisāpāyāyik, mistahi pakwātam aw uskinikiskwāw äh-itimihit uwikimākana. mātōw kīmōts. äkusi äkwah ä-wawäyiwihit kiskäyihitam. kāh-mätawāwihit kiskäyihitamwak kā-mätawātsik.

(47) "pitsiwānan äkwah wīkiwāw paskwāw-iyiniw," itāw.

(48) "ähähäy haha!" itwäyiwa öhi sakāw-iyiniwa; "ntōtām, äyimisiw ana; namuy āni ukisāwātisiwiniw. kīspin kākway kā-kisiwāhikut, äyimisiw. namuya kisāwātutam kikwayah. asāy ani äh-kisiwāhat, äkā uh-pih-wihtamākawiyin¹ ä-wih-pitsit. sōskwāts, kīspin kākway kikiskäyihitān, kakwä-ähkamäyimuh. mantōwiw ani!" itik öhi nāpāwa.

(49) "äkusi nikitimahik. nama kākway nikiskäyihitān. nama kākway nipawātān. äkusi sōskwāts nka-nipahik," itwāw.

(50) äkusi äkwah ä-kih-nāwu-tipiskāyik, äkuyikuhk sipwāhtāw. hāh, utihtam āsah ä-kih-kapāsiyit. ähtsi pikuh pimuhitāw. nīswāw äh-kapāsiyit, āsah kāh-minahuyit. äh-takuhtāt, äh-utākusiniyik, pōtih wiyāsah kā-wāpahtahk.

(51) "äkus ätsik āni kā-mitsisuyān! nnōhtāhkatāh!" itäyihitam.

(52) mākā ömisi kīh-itwāw awa kisäyiniw: "iyikuhk kākway nipahtātsi paskwāw-iyiniw, ta-mitsisōw. āta takuhtātsi, äkāy asamāhkāk. misawāts nka-kiskäyihitān, kīmōts asamāyākuh," itwāw.

(53) mākā kahkiyaw kustik utawāsimisah uwikimākana. äkwah awa uskinikiw kāh-pihtukāt, wāpahtam kähkākawah äh-akutāyikih. äkusi ay-āpiw. piyis namuya wāpahtam ta-wih-kakwā-asamiht, ä-ka-kāmwātapiyit uwikimākana.

(54) piyisk, "tawasimisitik, mahtih kähkākawah nawatsik, takawisimōw-mitsisuyahk," äh-itāt, tāpwä nawatsiwak öma kāh-kāwak.

(55) äkwah äh-mitsisutsik, namwāts asamāw. äh-āt-āsamimiht uwikimākana, nama wih-mitsisuyiwa, "kiyām nistah nka-nipahāh-katusun," äh-itäyihitamiyit.

(56) "yahō, ntānis, mitsisuh! namuya ka-kih-kisistān mitsiwin!" itwäyiwa.

¹ Probably read *k-oh-pāh*.

play, then at one time, when the latter had been a-playing for two days and nights, at last the old man lost patience.

(45) Said he: "Long enough now have I supported the Plains Cree, seeing that now we are starving. Let us move camp," he told the others; "Let him eat that toy of his. When I kill game, you are not to feed him. When he kills something, then he can eat," he said of his son-in-law.

(46) When morning came, that young woman was greatly distressed by what had been said concerning her husband. Secretly she wept. So then he learned that his people were getting ready to leave. Where they were gaming, the players learned of it.

(47) "The Plains Cree's people are moving their camp," he was told.

(48) "Dear me!" said that Bush Cree; "Fellow-Tribesman, he is a dangerous person; he has no kindliness at all. If anything angers him, he is dangerous. He has no kindliness toward anything. You have already incurred his displeasure: that is why you were not sent the message that he is about to break camp. Without delay, if you have any knowledge beyond the common, try to gather your energies. He is a manitou person, I tell you!" that man said to him.

(49) "If that is the case, he has done for me. I have no mystic knowledge. I have not dreamed anything. If it is as you say, he will soon kill me," said he.

(50) So then, when four nights had passed, he went away. He came to a place where the others evidently had camped. He kept on walking. When he had passed two of their overnight camping places, he saw where they had killed game. When he overtook them, at nightfall, there he saw the meat.

(51) "So now I shall get a meal! I am hungry enough!" he thought.

(52) But the old man had spoken thus: "When the Plainsman kills anything, then let him eat. Even though he arrives, do not give him food. I shall be sure to know it, if you feed him secretly," he said.

(53) All feared him, his children and his wife, When the young man entered, he saw the pieces of parched meat hanging. So he sat there. At last he did not see that there was any intention of feeding him, and his wife sat silent and gloomy.

(54) In time, "Children, roast some dried meat for our bedtime meal," he said to them, and so they roasted a piece of dried meat.

(55) Then, when they ate, he was given no food at all. His wife was given some, but she would not eat, thinking, "Let me too starve."

(56) "Hoho, Daughter, eat! You cannot go without food!" said the other.

(57) *tāpwā mītsisōw*; *namuy āsamāw unāpāma*, ā-kustāt *ōhtā-wiya*. *piyisk ākus īsi kawisimōwak*. āh-kīsi-kawisimutsik, *utsāmāw uwikimākana aw iskwāw*.

(58) “*niwikimākan*, *māskōts kākway kikiskāyihtān*. āhkamāyimuḥ, *kākway ta-kakwā-nipahtāyan kākway*. āh-kitahamāt *ōma nōhtāwi* ākā *t-āsamikawiyin*, ākusi ā-kustāyāhk *kahkiyaw*. ātah *nipakwātān āh-tōtākawiyin*, ā-sākihitān. ōk ōki *nimisak āyātā-ōnāpāmitwāwi*, ākus āh-tōtāhtsik *ōma kā-wih-tōtākawiyin*, āh-nipahāhkatusutsik. ākwah āh-mantōwit *nōhtāwi*, *namuy āwiya wihkāts āh-sākōtsihikut*. *kisākihitin*. *kakwā--minahōstamāsuh*,” itik.

(59) “āhā, ākus āna *kā-nipahit kōhtāwi*! *namuya*¹ *kākway nikiskāyihtān*,” itāw.

(60) ākusi *mātōw aw uskinikiskwāw*, āh-itikut *uwikimākana*. ākusi *nipāwak*.

(61) *kīksāpā mīna āh-mītsisōwiht*, *namuy āsamāw*.

(62) ākus *īsi āh-kīsi-mītsisōwiht*, “*piku ta-pitsiyahk!*” itwāyiwa.

(63) ākusi *wawāyiw*, āh-mātsit. *iyātah-kikway-wāpahtahki*, *wāh-nipahtātsi*, *kikway pāhtam*, āh-tapasiyit *ōhi kā-wih-nipahāt*. āhpōh *wāpuswah piyāskiswātsi*, *namuya nipahāw*. ākusi *pihīs māna aspin tā k-āspitsiwiht āh-ituhtāt*, *tākuhtātsi*, ākus āh-ayapit, *namuy āsamāw*. ātah *tahtu-kīsikāw āh-mātsit*, *māka nama kākway kih-nipahtāw*. *īskaniyā kāwāhkatusut*. *piyis māna mistahi nīpāhtāw*, ākwah ā-kawāhkatusut. *kītahtawā ākwah namuya kih-mātsiw*, ākwah āh-kawāhkatusut, *pātsiwihtsi*, āh-apit *mātu-kāhpihk*, *wihkāts iyikuhk māna ā-sipwāhtāt*. *kītahtawā āh-pihtukāt*, *pahkisin ākwah*, āh-nāsōwāhkatusut.

(64) “*yahōw*, *tānisi wi* ākwah *paskwāw-iyiniw tiyutahk?*” itāw *unahāhkisīma*, āh-pāhpihāt.

(65) *mātōw aw uskinikiskwāw*, āh-utsipitāt *unāpāma*, ākwah ā-wih-nipahāhkatusuyit.

(66) “*yāh!*” itwāw *awa kisāyiniw*, āh-wāpamāt āh-mātuyit *utānisah*; “*kākway ōma māwihkātaman?* *kiyām apih!*” itāw.

(67) ākusi *kīskuwāyiwa*. āy-apiw *aw iskwāw āh-pimisiniyit unāpāma*. *ayis wih-nipahāhkatusōyiwa*. ākwah *ākutah kih-pī-muyōw apsīs kāhkāwakus*, *iyikuhk āh-kawisimutsik āh-asamāt*

¹ The normal combination is *nama kākway*: “nothing”; here the more general negative *namuya* is used, probably because *kākway kiskāyihtam*: “he knows something” has here the specialized sense of “he has mystic knowledge.”

(57) Accordingly she ate; she did not give her husband food, for she feared her father. At last they went to bed, even so. When they had gone to bed, the woman kissed her husband.

(58) "My husband, perhaps you have some mystic knowledge. Summon your forces, that you may kill something. The fact is that my father has forbidden your being given any food, and we all stand in fear of him. To no avail am I distressed at what is being done to you, for I love you. When these my elder sisters here had husbands, this was done to them which is about to be done to you, and they died of hunger. Because my father is a manitou person, he is never defeated by anyone. I love you. Try to kill some food for yourself," she told him.

(59) "Oh, if that is so, then your father will kill me! I have no mystic knowledge," he told her.

(60) Then the young wife wept, when her husband said this to her. So they went to sleep.

(61) In the morning, when again the family ate, he was not given food.

(62) When in this way his people had eaten, "We must move camp!" said that other.

(63) So then he went out of the tent and hunted. Although he would get sight of things, whenever he was about to kill them, he would hear something, and the creature he was going to kill would run away. Even though he shot at nothing more than a rabbit, he did not kill it. When then at last he would go to where his people had moved the camp, when he arrived, and sat there, he was not given food. Although he hunted every day, he did not succeed in killing anything. How weak he grew with hunger! At last he took to walking much in the dark, so far gone with hunger was he. Then in time he became unable to hunt, for the weakness of hunger, and when they moved camp he would sit on the deserted site, able only at intervals to move himself from the spot. Then at one time, as he came into the tipi, he fell to the ground, exhausted by starvation.

(64) "Oho, what is the Plainsman doing now, pray?" said the man to his son-in-law, in derision.

(65) The young wife wept, and drew her husband to her, her husband who was about to die of hunger.

(66) "Bah!" said that old man, when he saw that his daughter wept; "What are you weeping about? Be still!" he told her.

(67) So she ceased her lamenting. The woman sat where her husband lay. He was dying of hunger. She had slipped into the bosom-fold of her garment a tiny bit of parched meat, and gave it to her husband when they went to bed, and, "Would I could only

unāpāma, "hāh, tānik ōma mistsahis mītsiyān!" āh-itāyihthahk aw ōskinikiw. māka uhtsitaw wih-nipahāhkatusōw.

(68) "ātataw an ākwah ntakuhtān, niwīkimākan," itāw; "ākusy āni āh-nipahāhkatusuyit kōhtāwiw. matwān tsi nka-takuhtān. itāh ākwah kapāsiyākūh?" itāw.

(69) hā, mātōw aw uskinikiskwāw.

(70) "hāw, kispin misi-wanātisiyinih, nīstah namuya wīhkāts nka-mītsisun," itik uwīkimākana.

(71) ākus isi āta āh-wih-kakwā-nipāt, māka nama ta-kih-nipāt, āyikuhk āh-nōhtāhkatāt. piyis wāpaniyiw, ākwah mīna āh-paminawasōwiht.

(72) namuya wih-waniskāw aw uskinikiw, "misawāts namuya nk-āsamikawin," āy-itāyihthahk.

(73) piyisk ā-kisi-mītsisuwīht, "ā, ntawāsimisitik, wawāyik! kipimīpitsihtānaw!" āh-itwāt awa kisāyiniw, ā-wih-kakwā-nōh-tāsimāt unahāhkišima. ākwah namuya ki-waniskāw aw uskinikiw. āh-āta-wawāyiwīht, namuya wih-wawāyiw aw iskwāw.

(74) "wawāyih, ntānis! āh-pitsiyahk umah!" itāw.

(75) mātōw aw uskinikiskwāw, āyiwāhk āh-wawāyit. piyisk ikatsitātsimōw aw uskinikiw. utanāskānisiyiwa ā-pōsihtāwiht, tahki mātuyiwa wiwāh. ākwah āh-ati-sipwāhtāwiht, ākutah tsikih astāw mihtah, āh-astāt aw uskinikiskwāw, āh-pōnahk, "ākā ta-kawatsit!" āh-itāyimāt unāpāma. āh-āta-sipwāhtāyit ukāwiya, ayāw ākutah, āh-kisātāt unāpāma, tahk āh-mātut. ayis ākwah ātatawisiyiwa unāpāma. piyis nipawiyiwa.

(76) "pā-sipwāhtāh!" āh-itiht, āhtsi pikuh namuya tāpwāhtam.

(77) kitahtawāh ōhtāwiyah kā-matwā-pikiskwāyit. "tāpwātihk anah! ta-pā-sipwāhtāw!" āh-itikut.

(78) āta ā-tāh-tāpwātiht, piyis utsāmāw unāpāma, "nnāpām, kisākihiti; māka kiwāh-nakatitn. kiyām nīsta nka-nipahāhkatusun," āh-itikut.

(79) "niwīkimākan, kiyām kakwā-pimātisihi kiya. sipwāhtāh. ākāy ākusi itāyihthah. māskōts pimātisiyini, kitahtawā wāpamatwāwi nōhtāwiw, kwayask t-ātsimustawat," itāw; "ka-kwatakihtān ōma kisātamani. namuya misawāts nka-kih-pimātisin, āta kisātamani," itāw.

(80) piyisk sākōtsimāw. āh-tāh-tāpwātiht, sipwāhtāw, mistah āh-mātut.

(81) "yōh, ntānis, kākway ōma ā-mawīhkātaman? kiskuwāh!" itāw awa kisāyiniw utānisah; "namuy āna nāntu kititāhkōmāw, iyikuhk kā-mātōyin," itāw.

eat a little more of this!" was the young man's thought. But he was certain to starve to death.

(68) "It was only with a last effort that this time I arrived, my wife," he told her; "And so your father is starving me to death. It is not likely that I shall arrive at your next night's camping place," he told her.

(69) Oh, the young wife wept.

(70) "Oh, if you come to grief, I too shall never eat," his wife answered him.

(71) Then, though he wanted to go to sleep, he could not sleep, so hungry was he. At last day came, and again his people cooked their meal.

(72) The young man would not get up, for he thought, "In any case I shall not be given food."

(73) At last, when his tentmates had finished their meal, "Now then, my children, make ready! We must not forget that we are moving camp!" said the old man, meaning to leave his son-in-law behind. The young man was not able to rise from where he lay. Although they all made ready to go, that woman would not leave the tent.

(74) "Get ready, Daughter! Now is when we move camp!" he told her.

(75) The young wife wept, and listlessly went about making ready to go. At last the young man dragged himself away from the camp. His wife wept all the time, as her mats were being put on the sled. Then, as the others proceeded to depart, she put sticks of firewood close by there, the young wife, and built a fire, for, "That he may not be cold!" was her thought concerning her husband. Although her mother had gone, she stayed there, close to her husband, weeping all the while. For now her husband was barely alive. At last the others stood still.

(76) "Come, be off!" she was bidden, but still she paid no heed.

(77) Presently, there came the sound of her father's speech, "Call to that person! She is to be off and come!" he was saying of her.

(78) Although she was called again and again, at last she kissed her husband, and, "My husband, I love you; but I shall leave you. Let me, too, die of hunger," she said to him.

(79) "My wife, you must try to live. Go away from here. Do not entertain such thoughts. Perhaps, if you live, someday, when you see my father and his people, you will be able to tell him the truth. In any event, I shall not be able to live, even if you stay with me," he told her.

(80) At last he persuaded her. When they continued to call her, she went from there, weeping bitterly.

(81) "Why, Daughter, what are you weeping about? Stop your crying!" that old man bade his daughter; "You are not in any way related to him, to be weeping like this," he said to her.

(82) äkusi aspin äh-ati-mätuyit.

(83) kwah wiy äwa ä-pa-pimisihk aw uskinikiw, äh-utäkusiniyik, kitahtawä kākway kā-pāhtahk äh-pä-yötiniyik. kitahtawä kā-pāhtahk äh-matwāwäyik, "ä äh ʔay ʔay ʔay ʔay!" äh-päy-it-wäyit.

(84) "äykw ätsik äni kā-nipahit! äyakunih ätukä upawākanah awa kisäyiniw!" itäyihitam.

(85) äkusi kiyipah mina äsay kā-pä-matwāwäyik, äh-pä-säku-wäyit. mäka yötiniyiw; ötah ä-takuhtäyit, iskutāw kwäskwäy-ästitäyiwa, mistah äh-yötinipayihtäyit. äyiwähk äh-itäpit, akām-iskutāw mihtih äh-astäyik, äkutah kih-apiyiwa ayisiyiniwa, mitun äh-kawähkatusuyit, wistāpahkwayah äh-wiyähtamiyit. äh-kitā-pamāt, wistah nama pakisāpamik.

(86) "äkwah ätuk äw äkwah ä-wih-nipahit!" itäyihitam.

(87) kitahtawä, "hä hä häy ha ha!" itik; "tānis öma wiya itah k-öh-pa-pimisiniyiyin?" itik.

(88) "hä äy, nimanätsimākan äh-wih-nipahähkatusöyit, äkus öm äkwa äkā äh-kih-waskawiyān, äh-wih-nipahähkatusöyān, käh-nakatikawiyān," itäw; "ätah wiya äh-mäh-minahut, mäka äh-mahyakumit, namuya nikiw-nipahtān kākway, äh-kisiwähk, äh-mäh-mätawäyān," itäw.

(89) "äh äh äy, ha ha, nōsisä! ät äni nista nikiw-kitimākäyimāw, täpw äna äh-kitimākäyihäkusit, mäka päyak kākway nikiw-mihtawamāw, uma kā-tötāsk ähtsih¹. namuya kika-nipin; äta wiya, "ninipin," kitäyihän. mäka kika-papā-wa-witsätin. pimiya kik-ömitsiwinānaw, äkutōwahk anih äh-umitsiwiniyān," itik; äkwah, "hä, nōsisä, kakwä-waniskäh! simatapih!" itik.

(90) piyisk kaskihtāw äh-waniskāt.

(91) "nōsisä, kakwä-pasiköh!" itik.

(92) pasikōw, äh-mitsimīt upāskisikan, äh-äswaskukāpawit.

(93) "ä, nōsisä, aswäyihitah!" itik.

(94) äh-tāwikipayihikut, säpuskāk; uhpimä äkutah kih-nipawiyiwa.

(95) "ha, niwitsāwākan!" itik; "pä-uhpipayihuh!" itik; "pākah-kus," k-ätwätsik ayisiyiniwak, äkutōwah niya; mäka kista kika-pākähkōwin. namuya ta-kiskäyihitam kimanätsimākan äh-pimāti-siyin," itik.

(96) äkus äh-at-öhipayihuyit, äh-ati-säkōwäyit, wistah, kā-tötamiyit uwitsāwākana, äkusi wistah tötam, äh-kiwähthikut.

¹ *ähtsih*: "from one place to another; continuing, in spite"; probably read *uhtsih*: "thence, therefore, by means of that."

(82) So off she went, weeping.

(83) And as for that youth, as he lay there, toward evening, suddenly he heard something come, as with a gust of wind. Suddenly he heard a shot, and, "Hey, hey, hi, hi, hi, hi!" someone came calling out.

(84) "And so this is the one that is to kill me! Doubtless this is that old man's dream spirit!" he thought.

(85) Then quickly again came the report of a shot, as that person came a-whooping. But a wind blew; as that one arrived, he blew the flame into a leaping flare, striking it as with a gust of wind. When the youth at last looked, across the fire, where lay a log of firewood, there sat a man, very lean and clad in bits of smoky leather. As he looked upon him, the other did not move his eyes from him.

(86) "Now, no doubt, now, is when he will kill me!" he thought.

(87) Presently, "Alas, alas!" the other said to him; "Why are you lying here like this?" the other asked him.

(88) "Why, because my father-in-law means to kill me with starvation, therefore now, when I am unable to stir, because I am starved almost to death, I have been abandoned," he told him; "Although he himself continues to kill game, yet, because he has cast a spell upon my luck, I cannot kill anything, because I have incurred his displeasure by continuing to play a game," he told the other.

(89) "Alas, alas, my grandchild! The fact is, to be sure, that I have blessed him, for truly he was in a piteous state, but one thing I regret having given him, that with which he is doing this to you. You will not die; even though, 'I shall die,' is your thought. But you will go about with me. Fat will be our food, for such is my food," the other told him; and then, "Come, Grandson, try to get up! Sit up!" the other told him.

(90) At last he managed to raise himself.

(91) "Grandson, try to rise to your feet!" the other told him.

(92) He rose to his feet, holding fast to his gun and leaning on it to stand.

(93) "Now, Grandson, watch out!" the other told him.

(94) As the other bumped into him, he went right through him; over there, off to one side, the other was standing.

(95) "There, my comrade!" the other was saying to him; "Come rise from the ground!" he was saying to him; "When mortal men say, 'Bony Spectre,' such am I; but you too shall be a bony spectre. Your father-in-law shall not know that you live," he told him.

(96) At that, when the other rose into the air and whooped as he went on his way, he too did as his companion had done, and the

tāpwā takuhtahik wīkiyihk. ā, sāmāk asamik pimiŷ. ākutah uhtsi pākahkusiwiw, pikw itā wiyihkuhtōwihtsih, āsay āy-asamihtsik pimiŷ.

(97) ākwah nāha kisāyiniw miŷwāyihŷam, “āh-nipahāhkatusut nnahāhkisim,” āy-itāyihŷahk. ākwah awa uskinikiskwāw namuya māna wih-mitsisōw, āy-āt-āsamiht; piŷis māna tāpwāhtawāw ōhtāwiŷa, ā-kā-kakwā-sihkimikut. mistahi kwatakihtāw, pisisik āh-mātut, āh-sākihāt unāpāma, tahkih āh-sihkimihŷ, kwayask ta-mitsisut, māka mayaw uhpina k-ātuhtāt, āsay āh-mātut.

(98) kītahtawā iyikuhk ākwah ā-miyuskamiŷik, kīwāpitsiwak, itah umah kā-mawatsihitutsik māna, ākutā āy-ispitsitsik.

(99) “mahtih kiy-āy-iskwastamiŷit uskanah paskwāw-iyiniw nk-āti-ntawāpamāw,” itwāw awa kisāyiniw.

(100) tsikāhtaw ā-wih-pimipitsitsik, tāpwā utihtam ōm ōmatukāhpiwāw. pōtih nama kākway uskanah pa-piwastāyiwā. ahpōh pāskisikan nama kākway. ākusi kīwāw itah āh-kapāsiwiht.

(101) āh-takuhtāt, “yaw, nmwāts kākway ay-iskwastamwak uskaniŷiwa paskwāw-iyiniwa,” itāw, “npawākanak! mitun āsah wiyihkipwātsik paskwāw-iyiniwa!” itwāw, ā-mamāhtākusiŷ, “ni-sākōtsihāw!” āh-itāyimāt.

(102) ākus iyikuhk itāh āh-takuhtātsik āh-wikiwiht, ākuyikuhk kiskāyihŷamwān āh-nipahāhkatusuhāt unahāhkisima. ākus āh-ātah-kakwātsimiht, namuya kwayask ātsimōwak; māka kiskāyimāwak ā-matsihtwātsik.

(103) kītahtawā aw uskinikiskwāw āh-kakwātsimikut kīmōts iskwāwa, ātsimōw, “āh-nipahāhkatusuhāt paskwāw-iyiniwa.”

(104) mistahi mihtātāwak ōki sakāw-iyiniwak ōhi uskinikiwa, usām āh-miyusiŷit, ākwah āh-kitimākāyihŷākusiŷit, ōhtāwiŷiwa ā-kitimākāyimikuyit. māka kustāwak; ayisk mantōwiŷiwa. ākwah ākutah ayāwak.

(105) kītahtawā āh-nīpihk, ākwah awa uskinikiw ōhtāwiŷa ituhtāyiwā ōtah pāhunānihk, ākutah āh-wa-wikiŷit, āy-ihtatāyimiŷut, “ākutah ta-takusiŷik umanātsimākana.”

(106) māka awa kisāyiniw namuya wih-pā-nimitāsiw, āh-kustāt paskwāw-iyiniwa utihtāwāwa. kutakak sakāw-iyiniŷak nimitāsiwak, āh-pā-māhiskahkik. ākutah wāpamāwak ōhi paskwāw-iyiniwa. kakwātsihkāmōw, ukusisah utihtāwāwa tānt āh-ayāyit.

(107) “yā, pakahkam namuya kataw tōtam sakāw-iyiniw; itāyimāw. pakāhkam namuya wihkāts ka-kih-wāpamāw kikusiŷ. pāyakwāw āsah āh-kih-utihŷātsik ayisiŷiniwah, namuya kih-wāp-

latter took him home. Truly, they arrived at the other's dwelling. Oh, at once he was given fat to eat. Through these things he became a bony spectre, and when a feast anywhere was given with thought of him, they were given fat to eat.

(97) Then that old man off yonder rejoiced, thinking, "My son-in-law has starved to death." And that young woman was always unwilling to eat, when she was given food; but in the end she always obeyed her father, who kept urging her. She was very unhappy, weeping all the time, for love of her husband, as she was being constantly urged to eat well; but as soon as she could go off alone, already she was in tears.

(98) Presently, when the warm weather came, they moved their camp back whence they had come; to the place where they were in the habit of assembling, thither they moved their camp.

(99) "Let me go see on the way whether they have left the Plains Cree's bones," said the old man.

(100) As they were about to pass near the place in moving camp, he really did go to that abandoned camp-site of theirs. When he looked, there were no bones lying about. There was not even the gun. So he went back where his family was camping for the night.

(101) When he arrived, "Yah, they have not left any bones at all from eating the Plainsman," he told them, "those dream spirits of mine! It seems they much liked the taste of the Plains Cree!" he said, rejoicing as he thought of the other, "I have defeated him!"

(102) So then, when they arrived where their people were camping, it was known of him that he had made his son-in-law starve to death. But, though he then was questioned, they did not tell the truth; but they were known to be sorcerers.

(103) Presently, when the young woman was questioned in secret by the other women, she told the story: "Because he made the Plainsman starve to death."

(104) The Bush People grieved much for that young man, because he was handsome, and because he was lovable, even as his father had loved him. But they feared that man; for he was a manitou person. Then they stayed there.

(105) Presently, when summer came, that young man's father came here to Battleford, and continued to camp here, thinking he was near: "Here he will come with his parents-in-law."

(106) But that old man did not intend to come down to the open country, for he feared his son-in-law's father, the Plains Cree. The other Bush Fellows came to the open country, coming to trade their furs at the post. There they saw that Plains Cree. He made inquiries as to where his son and his son's father-in-law were staying.

(107) "Ho, surely that Bush Cree is doing something not right; that is what one thinks of him. It is certain that you will never see your son. It seems that the one time when they came to where

amāw kikusi. iyātah-kakwātsimihtsi tāntā tit-āyāyit, namuya kwayask wih-ātsimōw. kitahtawā kīmōts kih-kakwātsimik isk-wāwa kistim, ākusi kiy-wihtam āh-misi-wanātisiyit unāpāma. kāyāpits mistahi kwatakihtāw kistim, ākā āh-witsāwāt unāpāma."

(108) ākusi itātsimustawāw awa kisāyiniw.

(109) "tāpiyāhk kih-wāpamāyāhk nistim!" itwāw.

(110) "hāw, namuya anuhts kā-nīpihk ta-kih-pāy-ituhtāw, āh-kustahk ayisiyinihāhk tit-ātuhtāt. ākusi māna tōtam, kāh-misi-wanātsihātsi uskinikiwa," itāw aw ukimāw.

(111) pakwātam āh-misi-wanātisiyit ukusisah. ākusi is-ātsimustawāw. ākwah ōki āyukw āwa aw ukimāw utihkwatimah āh-nīsiyit, mistahi mihtātāwak wīstsāsiwāwa ōk ōskinikiwak.

(112) ōmis itwāwak: "nōhtāh, mahtih natakām ituhtātān. kakwā-wāpamātān ana kisāyiniw, mīna ta-kakwāh-pāhtamahk tāntah nīstsās āh-pimisihk. māskōts namuya katawah ta-k-isinākwahk itah nīstsās wiyaw āh-astāyik," itāw ōhtāwiya; "ākuyikuhk ayōwinisah kitayānānaw. ākusi isi-wihtamaw nisis," itāw ōhtāwiya; "ōma nāh-nimitāsihkih, ākutā wiya t-āsi-wīsihiwāw. māskōts ayiwakās ta-kaskāyihitam, papā-nisikatsiyahkuh," itāw ōhtāwiya.

(113) tāpwā wihtamawāw wīstāwa āh-itwāyit ukusisah.

(114) "āha?," itwāw awa ukimāw, tāpwāh nanānis āy-ispitsiwiht.

(115) ākwah āh-takwākinīyik, natakām tuhtāwak ōk ōskinikiwak, ā-wih-kakwā-wāpamātsik ōhi sakāw-iyiniwa. tāpwā papāmipit-siwak, āh-ma-māh-mātsitsik. wiyāpamātwāwi ayisiyiniwah, kakwātsihkāmōwak tāntā ta-pimisiniyit wīstsāsiwāwa. ākusi namuya kiskāyihitamwān, mīn ōhi kisāyiniwa ā-wih-kiskāyimātsik.

(116) "tāpiyāhk an iskwāw wāpamāyahkuh, kākway t-ōhtinamawāyahk, nīstsās uwikimākana," āh-itwātsik ōk ōskinikiwak, piyisk kapā-pipun papā-ayāwak.

(117) nama kih-kiskāyimāwak ōhi kisāyiniwa. piyisk atih-kāh-kisupwāyiw, kiyipah ākwah ta-nīpiniyik. kitahtawā mātsiwak.

(118) "nōhtā, namuya nka-takusinīnān anuhts kā-kīsikāk. wāpahkih nka-takuhtānān, ā-wih-kakwā-wāpamak ayisiyiniw nāntaw," itwāw aw ōstāsimāw.

(119) tāpwā mātsiwak. utakuhipiwāwa pimiwitāwak, ayis āh-wih-katikunitsik. ākwah kitahtawā āh-pa-pmuhtātsik, mātāhāwak wawāskāsiwa. āyukunih ma-mitihtāwak. āyikuhk āh-utākusik, ākuyikuhk wāpamāwak. tāpwā nipahāwak. ākwah ākutah pānahikāwak, ā-wih-kutawātsik, "wāpahk itāp ka-kiwānānaw," āh-itwātsik ōk ōskinikiwak. tāpwā ā-kih-kutawātsik, āh-nah-watsitsik, ākusi ati-ta-tipiskāyiw. ākwah mistahi nikuhtāwak, ākā ta-kawatsitsik, āh-itāyihthahkik. tāpwā ay-apiwak. piyisk

other people were, your son was not seen. Although he was asked where he might be, he would not tell plainly. Then some women secretly asked your daughter-in-law, and she told that her husband had been done away with. Your daughter-in-law is still very miserable because she has not her husband."

(108) Thus was the story told to the old man.

(109) "If we could but see my daughter-in-law!" he said.

(110) "Oh, he will not come this summer, for he is afraid to go among people. That is the way he does whenever he has done away with a young man," the chief was told.

(111) He was unhappy because his son had been done away with. So, at least, he had been told. And those two nephews of the chief's, those youths grieved much for their cousin.

(112) They spoke as follows: "Father, let us go up into the Bush Country. Let us try to see that old man, and let us try to hear where my cousin's body lies. Perhaps things do not look as is fitting, there where my cousin's body lies," said one to his father; "We have now enough goods. Tell this to my uncle," he said to his father; "When now the people go to the open country, let him go along. Surely, he would grieve even more, if we all went about alone in the wilderness," he told his father.

(113) Consenting, he told his brother-in-law what his sons had said.

(114) "Very well," said the chief, and accordingly they moved their camps in different directions.

(115) So, when autumn came, those young men went northward to try and see that Bush Cree. Accordingly, they moved their camp about, hunting on the way. Whenever they saw people, they inquired where their cousin's body lay. It was not known; nor was it known, when they desired to learn the whereabouts of that old man.

(116) "At least, if we saw that woman, our cousin's wife, we might learn something from her," said those youths, and thus stayed about, now here, now there, all winter long.

(117) They did not succeed in learning the whereabouts of that old man. At last the warm weather began to come on, and spring would soon be near. Then at one time they were hunting.

(118) "Father, we shall not be back today. We shall come back tomorrow, for we want to see some people," said the elder one.

(119) Accordingly, they went hunting. They took their blankets with them, for they were going to stay out all night. Presently, as they walked along, they came upon the track of an elk. They followed its trail. Toward evening they came in sight of it. Really, they killed it. Right where they were, they cleared away the snow, to make a fire, for, "Tomorrow we shall go home," said those youths. When then they had built their fire and were making their roasts, night came on. Then they prepared a great amount of firewood,

pa-pimisinwak; namuya ä-wih-nipätsik. kitahtawä kākway kā-pāhtahkik āh-pā-matwāwāyik, kā-pāh-sākōwāwiht¹.

(120) "yā, nisim, ākusi māna itātsimāwak pākahkusak. ākutō-wahk ātukā," itwāw aw ōstāsimāw.

(121) ākusi pa-pimisinwak. kitahtawä kisiwāk mīna kā-pā-matwāwāyik, āsay mīna ā-pā-sākōwāyit. ākuyikuhk pāhtamwak āh-pā-yōtiniyik. kwayask sākisiw aw usimimāw, āh-kustāt pākahkusah. ōtah āh-takuh-yōtinipayiyik, kā-wāpamātsik akām-iskutāw āh-apiyit pākahkusah, kuntah ā-wih-pāhpiyit, mā-miskuts āh-kitāpamikutsik. sākisiw awa usimimāw; nama kih-waskawiw. aw ustāsimāw, āyaku tahkih käh-kiyipa āh-kitāpamikut, kitahtawä, "miyāmay waskawiw," āh-itāyimāt, āsay usima āy-isikātāsiniyit, kā-nahapiyit pākahkusah, ā-yāsipitāyit utāsiyānah aw ōskinikiw, ā-wih-sisikutiskānikut, aw ōstāsimāw k-ōtihtināt.

(122) "nisim, waniskā! pita ta-māsihkāw! pisisik māna k-ātsimihtsik ākus ā-wih-tōtahkik, ōma kā-wih-tōtāsk²!" itāw usima.

(123) "yāh, awas, āyisiyiniwiyin! pakitinin!" itāw pākahkus.

(124) "namuya! uhtsitaw kiwih-kakwā-maskamitin pāskisikan!" itāw.

(125) nīsōhkawāwak, āh-māsihātsik.

(126) "namuya kiwih-uhtsi-pakitinitin!" itāw, āh-kiskāyihthahk ā-sākuhāt.

(127) nīsōhkawāwak, āh-māsihātsik.

(128) "hāw, āyisiyiniwiyin, kiyām pakitinin! ahpōh kika-wāh-tsihāwak pisiskiwak; kimiyyitin, mitunih ta-minahuyan," itāw.

(129) "namuya! kinihtāh-kakwā-tsīsimāwāw ayisiyiniw," itāw.

(130) "ahpōh kātisk k-āyisiyiniwināwāw awa kisim. pakitinin!"

(131) "namuya! namuya kiwih-pakitinitin!"

(132) "kiyām kitimākihtawin! pakitinin! ahpōh kiwāhkōmākan mistah iyāhkusitsi, ātutikawiyini, kika-pimātsihāw," itik.

(133) "namuya! usām kinihtāh-kakwā-tsīsimāwāw ayisiyiniw. pakitinitāni, namuya ta-kih-ispayiw anima k-āsiyin," itāw.

(134) ākuyikuhk māk ākwah wih-wāpaniyiw. kiskāyihtham ākā āh-pakitiniht pākahkus.

¹ Probably read *kā-pāh-sākōwāyit*: "the other came a-whooping."

² I do not know what the bony spectres do, beyond wrestling.

so as not to suffer from the cold. So they sat there. In due time they lay down; but they did not mean to sleep. Presently they heard the report of a gun and someone coming a-whooping.

(120) "Oho, Brother, this is what they tell of the bony spectres. Such they must be," said the elder.

(121) So they lay there. Presently again, from near by came the sound of a shot, and again someone's whooping. Then they heard the coming of a rush of wind. The younger was properly frightened, fearing the bony spectres. When the gust of wind reached them, there they saw, sitting at the far side of the fire, a bony spectre, smiling a hollow smile and looking now at one, now at the other. The younger one grew frightened; he could not stir from the spot. The elder, at whom the thing kept gazing every little while, suddenly thought, "Surely, he is about to make a move," — and already at his younger brother's feet, as he lay, sat the bony spectre, and was drawing off the youth's breech-clout, to leap upon him by surprise; and the elder brother laid hold of the creature.

(122) "Brother, get up! Let us give him a fight! That which they are said always to be wanting to do, he is now about to do to you!" he told his brother.

(123) "Faugh, go away, mortal man! Let go of me!" the bony spectre said to him.

(124) "No! I am bound to try to take away your gun!" he told it.

(125) The two attacked it and wrestled with it.

(126) "I will not let you go!" he said to it, when he knew that he had it fast.

(127) They both grappled with it and wrestled with it.

(128) "Come, mortal man, do let me go! If you like, you may have easy play with game animals; I give you the gift of killing much game," it told him.

(129) "No! Such as you are given to cheating mortal men," he told it.

(130) "If you like, you shall have full length of life, you and your younger brother here. Let me go!"

(131) "No! I will not let you go!"

(132) "Take pity on my words! Let me go! If you like, whenever your kinsman is sorely ill, and you are called to aid, you shall restore him to life," it told him.

(133) "No! Such as you are too much given to cheating mortal men. If I let you go, that which you say to me will not come to pass," he told it.

(134) But by this time dawn was near. The bony spectre knew that it would not be freed.

(135) *kītahtawā käh-miskunahk kākway āh-pimakāmāskamiyit ōhi pākahkusah. tahkih sākihtāyiwa āyaku.*

(136) "nisīm, kākway awa mistahi kāsākihtāt, āh-pimakāmās-kahk. kakwā-maskamātān," itāw.

(137) "yāh, ākā wiya, āyīsiyiniwiyan! mistah ānima ā-sākihtā-yān!"

(138) *kītahtawā kās-nisitawāyihthak aw uskinikiw.*

(139) "āyiwāk ihkin, nisīm! miyāmay ōma pakāsīwiwākan, kīstsāsinaw ōtōyākan!" itāw usīma.

(140) ākwah tāpwā, "yāhā, awasitik, āyīsiyiniwiyan! ākāy ōtinamuk! mistah ānima ā-sākihtāyān!"

(141) piyis maskamāwak. nisitawāyihthamwak wīstsāsah upa-kāsāwiwākanīyiw.

(142) "hāh, nisīm, ākāya pakitinātān! iyāy-ihkinukwāh, awa pākahkus kās-kanawāyihthak kīstsāsinawa upakāsāwiwākan!" itāwak.

(143) piyis ākwah āh-wāpaniyik, namuy ākwah wīh-waskawīw awa pākahkus.

(144) ākwah wāwākahpitāwak wāpuwayānihk, "nisīm, kākīwāhtahānaw," āh-itāt usīma.

(145) wawāyiwak. ayis ākwah kīsikāyiw. ākwah awa ustāsīmāw āh-nayōmāt pākahkusah, āh-kīwāhtahātsik, piyis ā-wih-takuhtāt-sik, ākutah ayiwāpiwak.

(146) "hā, nsīm, kīwāh. wīhtamaw kōhtāwiwinaw: anima kās-wikiyahk kwāskāhtik ta-mānukāwak anima kunta k-āstāk apāhk-wāsun; mitun isi t-ānāskāwak maskusiyah; mīna mistahi kīt-āstāwak mihtah. ākāya wīhtamawāhkan awa ā-pāsiwāyahk," itāw; "kakwātsimiskih, ākāya wīhtamaw," āh-itāt usīma; "ākwah anima mihkwākin wāskwāhtāmihk kīt-ānāskāwak; ākwah pāyak wāpuwayān ākutah mīna t-āstāwak. iyikuhk kīsihtātawāwi, kās-pā-wīhtamawin; mākā ākā wiya ta-pā-ituhtāwak kōhtāwiwinaw; ākā wiya nka-kakwā-wāpamikwak," itāw.

(147) ākusi kīwāw aw uskinikiw.

(148) āh-takuhtāt, "tāniwā kīstās?" itik ōhtāwiya.

(149) "ōw, utah kisiwāk aspin āh-apit. mākā ōmis āh-itwāt: 'anima kās-wikiyahk kwāskāhtik ākutah ta-nitawi-mānukāwak,' āh-itwāt," itāw uhtāwiya; "kīs-mānukātawāwi, mistahi t-āstāwak maskusiyah, mīna t-ānāskātsik k-ānāskasuyahk. ākwah wāskwāhtāmihk t-ānāskāwak mihkwākin; mīna pāyak wāpuwayān ākutah tit-āstāwak,' āh-itwāt nīstās," tāw ōhtāwiya.

(135) Presently the one felt with his hand something which that bony spectre wore across its shoulder. It was always holding fast to this object.

(136) "Brother, there is something to which this creature anxiously clings, something which is slung across its shoulder. Let us try to get it away," he told him.

(137) "Oh, do not, mortal man! I prize it so highly!"

(138) Suddenly that youth recognized it.

(139) "A wonder, Brother! Surely this is a bowl for the cup-game, our cousin's bowl!" he told his brother.

(140) So then, "Oho, be off, mortal man! Do not take it! I prize this thing too dearly!"

(141) At last they got it away. They recognized their cousin's gaming-bowl.

(142) "Come, Brother, let us not lose hold of him! What strange thing may it be, that this bony spectre is possessed of our cousin's gaming-bowl!" they said of it.

(143) When at last day broke, that bony spectre no longer tried to move.

(144) Then they wrapped it tightly in a blanket, and, "Brother, let us take him home with us," said he to his younger brother.

(145) They made ready to go. By this time it was day. Then the elder brother carried the bony spectre on his back, and they took it home with them, until, when they were almost at their destination, they halted.

(146) "Now, Brother, go home. Tell our father this: at the other side of the grove from where we camp, let them build a tipi with the tent-coverings of whatever kind they have; let them cover the ground well with grass; and let them place there a large supply of firewood. Do not tell him that we are bringing this being," he told him; "If he asks you, do not tell him," he told his brother; "And let them spread this red cloth on the ground opposite the entrance; and there let them lay also one blanket-robe. When they have completed this, you will come and tell me; but do not let our father and the others come here; they are not to try to see me," he told him.

(147) So the youth went home.

(148) When he arrived, "Where is your elder brother?" his father asked him.

(149) "Oh, quite near here he was stopping when I left him. But this is what he says: 'At the far side of the grove from our camp they are to go and set up a tipi,' he says," said he to his father; "'When they have set up the tipi, they are to place there much grass, and they are to lay on the ground those things which we use as mats. And opposite the entrance they are to use red cloth as a rug; and one blanket-robe they are to place there,' says my elder brother," said he to his father.

(150) "ä hä hä hä ha ha!" itwāw awa kisäyiniw; "māna nāntaw utisi-misi-wanātsihō nikusis!" itwāw.

(151) "namuya!" itwāw aw usimimāw; "kiyām kakwāyahuk," itāw öhtāwiya.

(152) tāpwā wawāyiwak, äh-nitawi-mānukātsik ök iskwāwak, awa kisäyiniw maskusiyah äh-manisahk, ä-wih-anāskātsik. kiyipa kisihtāwak.

(153) "ahaw, sāsay äkwah, nkusis!" itāw.

(154) "ä, nöhtāh, kiyawāw kahkiyaw akā wiyah päy-ituhtāk; mīna akā wiya kakwā-päy-itāpik," itāw.

(155) äkusi äh-ntawi-wihtamawāt ustāsah, äkusi kiwāhtahāw awa pākāhkusah; pihukahāw, wikiwāhk äh-ahāt, öm itah mihkwākin k-ānāskāwiht. äkusi pa-pimisin awa pākahkus, äh-akwanahiht, äkwah äh-nātahk ta-mitsitsik aw öskinikiw. äkusi piyisk tipiskā-yiw.

(156) kītahtawā äkwah ä-wih-wāpaniyik, "nisim, mahti nātah pimi," itāw, "äkwah wiyākan, äkwah askihk."

(157) nātam. äkwah äyuku äh-pātāt, äh-tihkisahk uma pimi, äkusi wiyākanihk sīkinam, äh-tahkikamastāt äywaku.

(158) "nahā, pākahkus, öma minihkwā! kimiywāyhtān pimi; kitikawināwāw māna," itāw.

(159) namuya wih-utinamiyiwa.

(160) piyis waniskānāw, äkwah utōniyihk äh-akunahk uma wiyākan, "minihkwāh!" äh-itāt.

(161) tāpwā piyisk minihkwāw.

(162) "äkuyikuhk mistahi minihkwāw," äh-itäyimāt, pōni-minahāw.

(163) kihtwām mīna minahāw. kitāw. kītahtawā äh-mākw-āpit awa pākahkus. kā-pwah-pwākumpayit pisisik äh-kaskitāwākamiyik.

(164) "nisim, mahti mīna päyakwāw nātah pimi," itāw.

(165) āsay mīna pātāw, mīn äyaku äh-tihkisahk; äh-minahāt, āsay mīna pwākumuyiwa. äkwah mituni askihtakwakāyiw kā-pāpayihtāyit. mīna minahāw. äkwah äh-pakaskihk äh-usāwā-kamiyik. äkusi äkwah pōnihāw, kāwih äh-pimisihk.

(166) kītahtawā äh-utākusiniyik, ömisi k-ätwāt awa pākahkus: "nīstsās, mahti päyakwāw minahin pimi; miyāmay kiwih-pimātsihin," k-ätwāt awa pākahkus.

(167) "hāw, nisim, päyakwāw nātah pimi. akā wiya wihtamaw köhtāwinaw," itāw.

(168) tāpwā pātāw pimi, äyuku mīna äh-tihkisahk, äh-minahāt mīna. kitāyiwa, mīna äh-pwākumuyit. äkwah wāpiskāyiw äh-pāpayihtāyit.

(169) äh-kisi-pwākumuyit, "nīstsās, mitun äkwah nikiskisin. niy öma, nīstsās, ä-papā-pākahkōwiyān!" itāw wīstsāsah.

(150) "Alas, alas!" cried the old man; "It looks as though my son had come to some grief!" he cried.

(151) "No!" said the younger brother; "Try to do the work quickly," he told his father.

(152) Accordingly they made ready, the women going and setting up the tent, and the old man mowing grass to use on the floor. Quickly they finished it.

(153) "There, it is ready, my son!" he told him.

(154) "Now, Father, all of you, do not come there; and do not try to look," he told him.

(155) Then he went and told his elder brother, and he brought home the bony spectre; he brought it into their tent and laid it there where the red cloth had been placed as a rug for him. So there lay the bony spectre, covered with a rug, while the youth went to get something for them to eat. At last night fell.

(156) Then, towards dawn, "Brother, go fetch some fat," he told him, "and a bowl, and a kettle."

(157) He fetched them. When he had brought them, he melted the fat and poured it into the bowl, and set it to cool.

(158) "Here, Bony Spectre, drink this! You are fond of fat, they always say of the like of you," he said to it.

(159) It would not take it.

(160) At last he raised it from where it lay and held the bowl to its lips, and said to it, "Drink!"

(161) At last it really did drink.

(162) When he thought, "Now it has drunk much," he stopped giving it to drink.

(163) Once more he gave it drink. It drank all. Then soon, as the bony spectre sat there, it vomited, bringing up nothing but a black liquid.

(164) "Brother, once more, fetch some fat," he told him.

(165) Again he brought some, and this too he melted, and gave the creature to drink, and again it vomited. This time very green was that which it threw up. Again he gave it to drink. This time, something bright yellow. Then he left it alone, and it lay down again.

(166) Presently, toward evening, thus spoke that bony spectre: "Cousin, pray once more give me fat to drink; for it is plain that you mean to restore me to life," said that bony spectre.

(167) "Come, Brother, once more fetch some fat. Do not tell our father," he told him.

(168) Accordingly, he brought fat, and this, too, they melted, and gave to that person to drink. He drank it all, and vomited again. This time, white was that which he threw up.

(169) When he had done vomiting, "Cousin, now I am fully conscious. It is I, my cousin, who have been going about in the form of a bony spectre!" he told his cousin.

(170) āwaku kā-kih-nipahāhkatusut uskinikiw kā-miyusit.

(171) ākusi ākwah awa usīma, "hā, nsīm, tahtuh k-āyāt kōh-tāwiinaw maskihkiyah ta-pakāhtāwak," itāw usīma; "kāya wihtamaw. mistah ōma āh-wih-miywāyihitamahk, pimātsihā-yahkuh kistsāsīnaw," itāw.

(172) tāpwā ntawi-sihkimāw ōhtāwiya. tāpwā pakāhtāw maskihkiyah awa kisāyiniw. āh-kisihtāt, āyak ōm ōhtsi mīna āh-minah-ātsik ustsāsīwāwa¹, ākusi tāpwā pimātisiyiwa. ākwah asamāwak, ākwah wistāwāw āh-mitsisutsik.

(173) "nistsās, tāpwā nimiywāyihātān, āh-pimātisiyān, āh-wāpamitakuk! pikw āh-itwāyan nka-tōtān, āh-pimātsihiyin."

(174) 'ā, namuya, nistsās! kiya nawats pikw āh-itwāyan nka-tōtānān. nama wihkāts kākway ka-nātān," itāw ustsāsah.

(175) āyikuhk āh-miyōskawiyit, ākwah, "nistsās, ākwah tsī kā-wāpamikwak nōhtāwiy nikāwiy mīna nimis?" itwāyiwa.

(176) "āh?, nika-pā-wāpamikwak."

(177) ākwah ntawi-wihtamawāwak.

(178) "nōhtāh, 'tāns ōki ātahkamikisitsik?' kitāyihātān. ōma kā-mātsiyāhk pākahkus ā-kiy-ōtihtikuyāhk, āyakō ā-pā-kiwāh-tahāyāhk; nistsās upakāsāwiyākan āh-āyāt pākahkus, kā-kih-pā-kiwāhtahāyāhk. āyakw āna āh-māh-minahiht pimiy, iyikuhk āh-āpahkawisit, ākwah maskihkiyah kā-pakāhtāyan, ākwanih mīna āh-māh-minahāyāhk. ākusi ākwah, 'nipā-wāpamikwak,' āh-iti-kuyāk, āwakw ās āna, 'kih-misi-wanātsihāw', kā-kih-itiht nistsās, ās āna āh-pākahkōwit. māk ākwah kāw ākwah āpisisin," itāw.

(179) ākusi ākw āh-ati-wayawīt, ōk ōk āh-ituhtātsik, tāpwā wāpamāwak. nisitawāyimāwak, āh-atamiskawātsik.

(180) ākusi ākutah ay-ayāwak.

(181) kītahtawā māna, "nistsās, ōtah kisiwāk ayāwak mōswak. ntawi-nipah," āh-itwāt awa kā-kih-pākahkōwit, ākus āh-ntawi-nipahātsik ōhi, piyis kiyipah tāhtsipōw.

(182) ākusi ākwah pā-sipwāhtāwak, ākwah ā-kiwāhtahātsik wistsāsīwāwa. piyis āh-nipiniyik, takusinwak ōtah pāhunānihk. namuya itah āh-wikiwiht wih-kapāsiwak, ākā ta-wāpamimiht ōhi, mīna ākā ta-pāhtahk nāha kisāyiniw kā-kih-nipahāhkatusuhāt. āyōkō uhtsi k-ōh-kātātsik ōhi wistsāsīwāwa. piyisk pā-sipwāpitiwak. namuya ākutah ayāyiwah usisiwāwa. kāwih kā-kisihi-miyusit aw uskinikiw, ākus isi miyusiw. ākwah ā-pā-nimitāsi-pitsitsik, kītahtawā wāpamāwak ayisiyiniwa. āh-kakwātsihkāmūt-

¹ The normal form is *wistsāsīwāwa*, but cf., a few lines below, *ustsāsah* for *wistsāsah*; perhaps a neologism.

(170) He was none other than that handsome youth who had starved to death.

(171) Then said the one to his brother, "Come, Brother, let them set to boil as many medicinal herbs as our father has. Do you tell him this. Greatly now we shall rejoice, if we restore our cousin to life," he said to him.

(172) So he went to make the request of his father. Accordingly, the old man set the medicines to boil. When he had finished, this, again, they gave to their cousin to drink, and now truly he lived. Then they gave him food, and they, too, ate.

(173) "Cousin, truly, I am glad to live and look upon all of you! Whatever you say I will do, for you have restored me to life."

(174) "Oh, no, Cousin! Rather, whatever you say, we others will do. Never shall you go for anything," he told his cousin.

(175) Then, when he was quite well, "Cousin, may my father and mother and sister see you now?" he asked.

(176) "Yes, let them come and see me."

(177) Then they went to tell them.

(178) "Father, 'What are these persons trying to do?' you are thinking. That time when we were hunting, a bony spectre came where we were, and we brought it home here with us; because the bony spectre had our cousin's gaming-bowl, we brought it home with us. Then, when it was given repeated drinks of fat, when he came to himself, that was when you set medicines to boil, and these, too, we gave him to drink. And so now, 'They may come and see me,' he says to you, for he turns out to be none other than that cousin of mine, of whom it was said, 'He has been destroyed;' it appears that he has been in the form of a bony spectre. But now he has come back to his natural state," he told him.

(179) Then, as he left the tent, these people went there and really, they saw him. They recognized him, and welcomed him.

(180) So there they all stayed.

(181) Often, in the time that followed, "Cousin, some moose are close by. Go kill one," he would say who had been a bony spectre, and they would go kill one, and so finally, he soon recovered his flesh with good fare.

(182) So then they set out to come here, to bring their cousin home. At last, in spring, they arrived here at Battleford. They did not care to camp where the people were staying, lest he be seen, and lest the old man hear of it who had starved him. For this reason they kept their cousin concealed. At last they moved their camp and brought it here. Their uncle was not there. That youth was now again as handsome as he had formerly been. Then, as they came trekking into the open country, presently they came in

sik, usisiwāwa namuya wāhyaw ātsimimāwa āh-wīkiyit. awa ōstāsīmāw ispayiw, ā-ntawāpamāt usisah. tāpwā wāpamāw. mātōyiwa usikusa, āsay āh-kiskisiyit ukusisiyiwa.

(183) "ākā wiya mātuh, nisikūsā," itāw.

(184) ākusi mīk usisah miskutākay āh-mīkisiwiyyik, sihkusi-wayānah āh-kikamuyit, mīna mitāsah. mitāsah pikuh utinam.

(185) "uma wiya miskutākay nāntaw ka-kih-itāpatsihtān," itāw usisah, "nīstsās tit-ōskutākāt," āh-itāyihthak; "hā, nisisā, kisiwāk ōm ōtah niwikinān. āh-pā-ntumitān, wāpahkih ta-pāy-ispitsiyan," itāw.

(186) namuya wīhtamawāw āh-pimātisiyit wīstsāsah. ākus īsi kiwāpayiw. āh-tipiskāk takusin. ātsimustawāw wīstsāsah.

(187) "niwāpamāwak kōhtāwiw. wāpahkih ōtah ta-pāpitsiwak," itāw; "namuya niwīhtamawāwak āh-pimātisiyin," itāw.

(188) ākwah tāpwā āh-wāpaniyik pāpitsiyiwa. kisiwāk kapāsiyiwa. mātōwak āh-wāpamātsik.

(189) "yā, nītsāhkus, kāya mātuk!" itāw utsāhkusah.

(190) kīskuwāyiwa. ākwah wīskwāhtāmihk pimisīn aw uskīni-kiw, āh-wāwākisihk.

(191) "hāw, ōtah ta-pā-pihtukāw nisis ākwah nisikus," itāw.

(192) pīhtukāwak, ākutā ā-isi-sāwahtōyit ukusisah.

(193) "nisisā, tānisi kah-itāyihthān. wāpamat nīstsās?"

(194) tapāhtiskwāyiwa.

(195) "nītiḥkwāh, nkah-miywāyihthān, kīstsās wāpamak itah āh-pimisihk," itwāw aw ukimāw.

(196) "hā, nīstsās, waniskāh!" itāw.

(197) āh-waniskāyit, awīn ōhi, āyakuni ukusisah wāwiyak! kākāts kipatāhtam awa kisāyiniw, iyīkuhk āh-miywāyihthak, āh-wāpamāt ukusisah. ākusi mistahi miywāyihthamwak.

(198) ākus āh-wāpaniyik, ispitsiwak pāhunānihk. māka namuya wīhtamwak āh-pimātisiyit ōh ōskinikiwa, āh-kustātsik nāhi kisāyiniwa, "māskōts pāhtahkih, mīna nka-misi-wanātsihikunān," āy-itāyihthakik. tāpwā kapāsiwak. āh-wāpahk, sakaw-iyinīsak kā-pāpitsitsik, awīn ōhi, ākutah ākwah k-āyāyit ōhih kāh-kī-nipahāhkatusōhikut, ākwah ā-wīh-māhiskamiyit.

(199) "nīstsās, mahtih ntawāpahkāk, mahti kā-wāpamāyāk niwikimākan," itāw.

(200) tāpwā ituhtāwak ōk ōskinikiwak. nawats kiyipah kā-pā-pihtukāyit ōhih sakāw-iyiniwa, wāpamikwak wīstsāsiwāwa ōwīkimākaniyiwa. kāyāpits namwāts wawāsiyiwa, kāyāpits ā-mihtā-tāt aw uwīkimākana, nīsu-pipun aspin kā-nipahāhkatusuyit, k-ātāyihthak, uwīkimākana. mayaw āh-wāpamāt ōh ōskinikiwa, sāmāk tapahtiskwāyiw aw uskinikiskwāw, āh-pahpahkikawāpit, uwīkimākana wīstsāsiyiwa āh-nisitawāyimāt.

sight of people. When they asked, their uncle was said to be camping not far from there. The older brother rode there, to see his uncle. He saw him. His aunt wept, remembering her son.

(183) "Do not weep, my aunt," he said to her.

(184) Then his uncle gave him a beaded jacket with weaselskin tassels, and breeches. He took only the breeches.

(185) "As for this jacket, you will have use for it," he told his uncle, and his thought was, "My cousin shall have it." — "Now, uncle, we are camping close by here. I have come to invite you to move your camp there tomorrow," he told him.

(186) He did not tell him that his cousin was alive. Thereupon he rode back. He arrived at nightfall. He told his cousin what he had done.

(187) "I have seen your father and his people. Tomorrow they will move their camp here," he told him; "I did not tell them that you are alive," he told him.

(188) Then really, the next day, the others came with their camp. They encamped close by. They wept when they saw them.

(189) "Oh, Sister-in-Law, do not weep!" said the woman to her sister-in-law.

(190) They ceased lamenting. Opposite the entranceway lay that youth, wrapped in a covering.

(191) "Now then, my uncle and aunt are to come inside here," he told them.

(192) They entered and stood at the foot-end of their son's couch.

(193) "Uncle, what would you think, if you saw my cousin?"

(194) He bowed his head.

(195) "Nephew, I should be glad to see the place where your cousin lies," said that chief.

(196) "Come, Cousin, arise!" he bade him.

(197) When he arose, who was it but, incredibly, his son! The old man almost choked with emotion, so happy was he, when he beheld his son. So they rejoiced greatly.

(198) Then, on the next day, they moved their camp to Battleford. But they did not make it known that that youth was alive, for they feared yonder old man, thinking, "Perhaps, if he hears this, he will destroy us all." So they pitched camp. The next day some Bush Folk came camping there, and, behold, among them was the one who had starved him, coming to trade at the post.

(199) "Cousin, pray, go look if you can see my wife," he told them.

(200) So those young men went there. That Bush Cree had come and entered before them, and their cousin's wife saw them. Even now she had not put on any ornaments, for she was still grieving for her husband, who had, so far as she knew, starved to death two years before. As soon as she saw those youths, the young woman bowed her head and wept, because she recognized her husband's cousins.

(201) äkwah awa kisäyiniw, "ä hä hä häy ha ha!" itwäw; "itah uka-kih-miywäyihäh ninahähkisim, wistsäsah kih-wäpamät, äkä katawah kä-kih-ay-ispayiyähk!" itwäw awa kisäyiniw.

(202) äkusi kiyipa ati-wayawiwak ök öskinikiwak, wistsäsiwäwa ä-wih-ätsimustawätsik.

(203) "nistsäs, niwäpamänän ntawämänän¹. käyäpits namuya nänäpätsihöw. täpwä äsah kiki-mihtätik. mayaw äh-nisita-wäyimikuyähk sämak pahpahkikawäpiw," itäw.

(204) iyikuhk äh-pimi-kiwäyit, äkwah k-ätuhtät awa nötukäsiw, ustimah äh-ntawäpamät, "ntawi-ntum," äh-ität aw uskinikiw ukäwiya. ituhtäw.

(205) äh-pihtukät, "häy häy häy hi hi!" itwäw awa kisäyiniw.

(206) mätöw aw uskinikiskwäw, usikusah äh-wäpamät.

(207) awa wiya kisäyiniw, "ähähäy hi hi!" k-ätwät; "uka-kih-miywäyihäh ninahähkisim, itah ta-kih-wäpamät ukäwiya öhtäwiya, iyikuhk kä-kih-kisinätsihikuwisiyähk, äh-misi-wanätisit ninahähkisim," itwäw.

(208) namuya äh-kiskäyihähk äh-pimätisiyit awa k-ätwät kisäyiniw.

(209) äkwah tipiskäyiw.

(210) "äh-pä-ntumak awa nistim, ä-wih-wäpamikut usisah," itäw.

(211) "hä, nyä, nitänis! wiyaipats kinöhtä-wäpamik ntihtäwäw!" itäw.

(212) kiwä-witsäwäw.

(213) wähyawäs äy-ihätätsik, "nisikusä, kunt äniki kä-mihtätä-möwi-kiskwätsik, kikususah wiyaawäw aniki ä-misi-wanätsihätsik. ahpöh öma wä-h-mätöyänih, nöhtsihikwak," itwäw aw uskini-kiskwäw.

(214) "ä, nistim, äkä wiya ätuta kiyäm!" itäw.

(215) äkusi pihtukäwak wikipähk. äh-atamiskawät usisah, mätöw.

(216) "kiyäm apih, nistim. käya mätuh," itäw.

(217) äkwah ä-kih-mitsisut, "kiwä äkwah, nistim. mistahi ta-tipiskäw," itäw.

(218) äkusi wayawiyiwa. äkutä aw uskinikiw askamawäw. äyakö uhtsi k-öh-ität awa nötukäsiw, äkus ä-kih-itikut ukusisah. äkwah awa uskinikiw itah äh-pimisihk, äh-pimuhtäyit, pasiköw, äh-mitsiminät.

(219) "kiyäm pakitinin! aspin niwikimäkan kä-misi-wanätisit, namuya wihkäts äkusi nitäyihän, kutak näpäw ta-ntawäyimak," itäw.

¹ *niwämänäw*: "my sister (man speaking); my brother (woman speaking)" is used widely between persons of opposite sex; whether the use here, in the sense of "my cross-cousin's wife (man speaking)" is specialized or not, I cannot say.

(201) And that old man cried, "Dear me, dear me! How happy my son-in-law would have been to see his cousins, unlucky as we have been!" said that old man.

(202) At that those youths quickly went out, to go tell their cousin.

(203) "Cousin, we have seen our kinswoman. Even now she wears no finery. It seems that truly she has been grieving for you. As soon as she recognized us, she shed tears," he told him.

(204) As soon as they went on home, that old woman went there to visit her daughter-in-law, for, "Go see her," that youth had said to his mother. She went there.

(205) When she entered, "Dear me, dear me!" cried that old man.

(206) The young woman wept, when she saw her mother-in-law.

(207) But the old man cried, "Dear me, dear me! How glad my son-in-law would have been, to see here his mother and his father, cruelly deprived as we have been by powers above our control, in my son-in-law's destruction!" he said.

(208) The old man said this not knowing that the other lived.

(209) Then night came.

(210) "I have come to invite my daughter-in-law here, for her father-in-law wishes to see her," she told them.

(211) "There, go, Daughter! It is gratifying that my fellow-father-in-law wishes to see you!" he said to her.

(212) She went home with her.

(213) When they had gone a ways, "Mother-in-Law, it is but in pretense that those people carry on as though they were grieving, for it is they who destroyed your son. Even when I would weep, they stop me," said the young woman.

(214) "Oh, Daughter-in-Law, please, do not speak of that!" she told her.

(215) So they entered their dwelling. When she greeted her father-in-law, she wept.

(216) "Be quiet, Daughter-in-Law. Do not weep," he told her.

(217) Then, when she had eaten, "Go home now, my daughter-in-law. It is getting very dark," she told her.

(218) So she went out of the tent. There that young man was lying in wait for her. That was why the old woman had said this to her, for her son had bidden her so. Then, where the young man lay, as she walked by, he arose and seized hold of her.

(219) "Do let me go! Ever since my husband came to grief, I have never had the feeling of wishing for another man," she said to him.

(220) "hā, namuya ka-kīh-pakitinitn! niy ōma, niwīkimākan! nipimātisin ōma! āyakw ānima itah kā-kīh-nakasiyāk, ākus ānima nīkīh-pā-sa-sipwāhtān," itāw.

(221) ānwāhtāk.

(222) "ākwah nōhtāwiy wīkiwāhk tuhtātān pitah. k-ōh-pā-wayawiyin," itāw.

(223) namuya tāpwāhtam.

(224) "mātsikōtitān ōm ātah nipakāsāwiyākan!" itāw.

(225) ākuyikuhk tāpwāhtam aw uskinikiskwāw, kuntah āh-mātut, āh-uy-utsāmāt unāpāma, ākw āh-kīwāhtahikut. āh-pihtukātsik ākwah, tāpwā mitun nisitawāyimāw unāpāma.

(226) ākusi ākwah ākutah ayāwak. iyikuhk āh-wāpaniyik, ka-kaskikwāsōw, āh-nīyāt aw iskwāw ustima t-ōtayōwinisiyit. iyikuhk āy-ākwā-kīsikāyik, pā-nātik umisah. kāsōw aw uskinikiw. namuya wāpamīk wītimwa. kāyāpits kaskikwāsuyiwa.

(227) "ta-pā-kīwāyin ākwah!" itāw.

(228) "nistim pita ta-kīsikwātam utsayōwinisisah. kīsikwātahk itāp ta-kīwāw," itāw.

(229) iyikuhk āh-tīpiskāyik, ākwah kīwāw aw ōskinikiskwāw. wītsāwāw uwīkimākana. āh-pihtukāt aw iskwāw, nāwayās kā-pihtukāyit unāpāma. sākisiw awa kisāyiniw.

(230) "ninahāhkisim, kiyām nika-pimātisin!" itāw.

(231) "yā, nimanātsimākan, namuya nāntaw kitāyimitn, ā-kīh-ātah-tōtawiyin; nama nāntaw nitāyihātān!"

(232) tahtu kākway āh-miywāsiniyik ā-kīh-atāwāt awa kisāyiniw, kahkiyaw miyāw unahāhkisima, mīn āh-iskunāt atāwākanah, nikikwayāna, pahkākinwa, āh-miyāt.

(233) "kiyām nika-pimātisin, nnahāhkisim!" itāw.

(234) "ākusi namuya nāntaw nitāyihātān," itwāw aw uskinikiw.

(235) ākus āh-ati-pasikōt, āh-kīwātsik uwīkimākana, utsayānisi-wāwa āh-kīwāhtatātsik, mistahi mākwāyimōw awa kisāyiniw, unahāhkisima ā-nisitawāyimāt.

(236) ākwah āh-kawisimutsik, "niwīkimākan," itwāw aw uskinikiw, "tānisi, kimiwyāyihātān tsi āh-uyōhtāwiyin?"

(237) "namuya! nikisiwāhik ana, māna āh-kīh-kitimahisk, āh-kīh-kakwātakihisk. nawats kiya nimiywāyihātān āh-wāpamitān," itāw.

(238) "hāw, tān āna mīna ākus isi nōtsihtāt tāpiskōts kōhtāwiy?" itāw.

(239) "nikāwiy ana wiya miyu-pimātisiw, ākwah ana k-āskōwis-kawak. nimis wiw āna umisimāw, k-ātātisit nōhtāwiy, ākus itātisiw," itāw.

(240) "kah!"

(241) ākus ōmis itāyihātān awa uskinikiw: "hāw, anuhts uma

(220) "Oh, I shall not let you go! It is I, my wife! I am alive! From that place where you left me behind, I have come here," he told her.

(221) She did not believe him.

(222) "Then let us but go to my father's dwelling, from which you have even now come," he told her.

(223) She paid no heed to this.

(224) "Look, here is my bowl for the cup-game!" he said to her.

(225) Then the young woman believed it, and wept without grief, kissing her husband again and again, as he took her back to his dwelling. When now they entered, she did indeed fully recognize her husband.

(226) So there they stayed then. The next day she spent at sewing, for that woman gave her daughter-in-law things to wear. At noon, her elder sister came to get her. The youth hid himself. His sister-in-law did not see him. His wife kept on sewing.

(227) "You are to come home now!" she told her.

(228) "My daughter-in-law is first to sew her garments. When she has finished sewing them, she will come home," she told her.

(229) When darkness was falling, then the young woman went home. Her husband went with her. When she entered the tipi, her husband went in behind her. The old man was frightened.

(230) "My son-in-law, please let me live!" he said to him.

(231) "Oh, my father-in-law, I bear you no grudge at all, even though you did that to me; I do not think anything of it!"

(232) As many fine things as that old man had bought at the trading-post, all of them he gave to his son-in-law, as well as the furs which he had kept out for himself; otterskins, and cured buffalo hides he gave him.

(233) "Pray let me live, my son-in-law!" he said to him.

(234) "I tell you, I think nothing at all of it," the youth answered him.

(235) Then he rose to his feet, and he and his wife went home, taking their belongings with them; and greatly worried was that old man, having recognized his son-in-law.

(236) Then, as they went to bed, "My wife," said that young man, "Tell me, are you glad that you have a father?"

(237) "No! He made me hate him, when he made you miserable and tormented you. I am far more glad that I can lay eyes upon you," she told him.

(238) "Now, which ones have followed the same ends as your father?" he asked her.

(239) "As for my mother, she is a good person, and so is the sister to whom I am next in age. But as for my oldest sister, she is of the same character as my father," she told him.

(240) "I see!"

(241) Then that youth thought, "Now, tonight when he sleeps,

kā-wāh-nipāt, kayahtā namuya ta-kih-waskawiw; ta-nipōwisiw awa kisāyiniw! mīna namuya ta-nihtāwāw! āyikuhk takwākikih, ta-pwāna-waskawiw! ākusi ākutah mīna kiyipa utānisa kawāna-waskawiyiwa, anihih umisimāwa!" itāyihitam, ākwah āh-kawisimut.

(242) kītahtawā āh-wāpaniyik, namuya waskawiw ana kisāyiniw, āh-nipōwisit. ākwah namuya nihtāwīw. pā-ntumāw awa uskinī-kiskwāw.

(243) "pā-ntawāpam kōhtāwiwinaw! tāns ātukā is-āyāw! kayahtā nipōwisiw; namuya mīna pikiskwāw," pāy-itāw awa usīma.

(244) "namuya niwīh-nitawāpamāw," itāw umisah.

(245) iyikuhk aw uskinikiw, "mahtih ntawāpamātān kōhtāwiw," itāw.

(246) tāpwā tuhtāwak. āh-pihtukāt, mayaw āh-nsitawāyimāt awa kisāyiniw unahāhkisīma, kuntah āh-tsiputunāyit, "nk-ata-miskawāw," āh-itāyimāt unahāhkisīma.

(247) "yahōw, tānsi ākwah tiyōtahk kisāyiniw, kunta kā-tsa-tsiputunāyit sakāw-iyiniw umanitōwiw?" itāw.

(248) ākw ōki uskinīkiskwāwak ā-kakisimututawātsik wītimuwāwa ta-kakwā-pimātsihāyit uhtāwiwīwāwa, "namuya nāntaw nka-kih-tōtān, āka mā manitōwiwān. wiya kōhtāwiwīwāw manitōwiw, kahkiyaw awiya āh-itikut sakāw-iyiniwa," itāw, ākus āh-ati-wayawīt, āh-kiwāt.

(249) ākusi āyaku.

(250) iyikuhk āh-takwākiniyik, nipiaw awa kisāyiniw. ākusi mīna kiyipa utānisa nipiwiwa.

(251) ākusi ākuyikuhk āskwāk ātsimōwin.

42. GASPARD.

nāh-namiskwākāpaw.

(1) pāyak āsah nāpāw kaspwān isiyihkāsōw. itōwahk nawats pikuh kā-mōhtsōwitsik, kisāstāw ākutōwah ās āwah awa nāpāw. ākwah mistahi kitimākāyimik ustāsah. ākwah kītahtawā āhkusi-yiwa. ākwah wiya kaspwān nama wīhkāts āsah atuskāw. ākwah pikuh awāsisah nayāstaw piku āh-mātawākāt, āku piku nayāstaw āy-isi-atuskāt. nama kākway kutak āyaku piku āh-ātuskātahk, awāsisah pikuh āh-utamināt. nīsiyiwa ustāsah utsawāsimisiyiwa. kītahtawā ustāsah ōki mats-āyisiyiniwak āh-mihtsātitsik nipahāwak āyakunih anihih. ākwah wiya piku kaspwān k-āsiyihkāsut ākwah mistahi āh-kīhtimit. kāyiwāhk pamihāw awa iskwāw wītimwa; mistahi kitimākāyimāw. ākwah piku awāsisah nayāstaw āh-utamināt. mistahi māna pakwātam awa iskwāw, ākāh wīhkāts āh-atuskāyit ōhi wītimwa. ahpōh nama wīhkāts nikuhtāw awa kaspwān, usām mistahi āh-kīhtimit, ākwah piku wītimwa āh-atuskāyit. ātataw nawats pikuh āsah asamisōwak.

let him suddenly lose the power of moving his limbs; let that old man be paralyzed! And let him lose the power of speech! Until autumn comes, let him be unable to stir a limb! And also let his daughter soon lose the power of movement, that eldest one!" he thought, and lay down to sleep.

(242) Then, in the morning, that old man could not stir, and was paralyzed. Also, he could not speak. That young woman was sent for.

(243) "Come, see our father! What can be the matter with him? Suddenly he has become paralyzed; and he does not speak," one came and told her sister.

(244) "I do not care to go and see him," she told her elder sister.

(245) But the young man, in turn, said to her, "Let us go see your father."

(246) So they went there. When he entered, as soon as the old man recognized his son-in-law, he helplessly twitched the muscles of his face, thinking of his son-in-law, "Let me greet him."

(247) "Why, what is the old man doing, twisting his face that silly way, the manitou Bush Cree?" he asked him.

(248) Then, when those young women implored their brother-in-law to try to restore their father to life, "I cannot do anything, since of course I have no manitou power. It is your father has manitou power, as all the Bush Cree say of him," he told them, and with that left the tent and went home.

(249) So much for this.

(250) When autumn came, the old man died. Likewise his daughter soon died.

(251) Now, this is the end of the story.

42. GASPARD.

Louis Moosomin.

(1) A certain man, the story goes, was called Gaspard. Of the kind that are more crazy than anything else, of that kind, to all appearance, was that man. His elder brother was fond of him and cared for him. Then at one time the elder brother took sick. But as for Gaspard, he never worked. He only played with the children, that was the only kind of work he did. At nothing else he worked, only at amusing the children. His brother had two children. Presently those evil men, who were many, killed that elder brother of his. Then there was left only that Gaspard, who was so lazy. That woman took such care as she was able of her brother-in-law; she treated him with most pitying kindness. And all he did, even now, was to amuse the children. The woman was very much dissatisfied because her brother-in-law never worked. That Gaspard never even gathered firewood, for he was too lazy; his sister-in-law did all the work. They had barely enough to eat.

(2) *kītahtawā ōmisi itāyihitam, ā-wih-mātsīwiht*: "mahtih nika-wītsihiwān!" itāyihitam āsah awa iskwāw; "māskōts wih-wāpihiht-sih nītim," itāyihitam āsah.

(3) *tāpwā ākus isi isi-wītsāwāw. ākwah nama kākway āhtsi pikuh awa kaspwān, piyisk āta ā-wāh-wanihikāwiht. piyisk ākus isi isi-pitsiwān. ntawats namuya awa iskwāw wih-pitsiw. ayisk namuya wītimwah wih-atuskāyiwa. ākwah awa iskwāw wākayōsah miskawāw. nipahāw āsah. mistah āh-wiyinuwit, ākutah uhtsi mistahi māwatsihtāw pimi. ākwah wāpuswah āh-nā-nipahāt, piyisk mistahi misihtāw. ākwah kītahtawā kīkisāpāh namwāts wih-mītsisōw awa kaspwān. māmaskātam awa wītimwa ākā āh-wih-mītsisuyit awa iskwāw.*

(4) "tānāhk uma ākā u-wih-mītsisut?" itāyihitam āsah.

(5) *āsay mīna namuya mītsisōw āh-āpihtā-kisikāyik. piyisk āh-tipiskāyik namuya mītsisōw. ākwah mistahi pakwātam awa iskwāw āh-wāpaniyik mīna āh-asamāt, namuya wih-mītsisōyiwa. piyisk mīna tipiskāyiw, ākā ā-wih-mītsisut.*

(6) "tānāhk ōma?" itwāw awa uskinikiskwāw.

(7) *ākwah, "nītim, ākāya nāntaw itāyihitah. namuya āh-āhku-siyān," itwāw āsa awa kaspwān.*

(8) "kāhtsināh," itāyihitam aw iskwāw, "āh-akāwāsīt," itāyimāw ōhi wītimwah.

(9) *ākwah kītahtawā ōmis itwāw: "nītim, kāya ākusi itāyimin. kuntah ākusi kītāyihitān," itwāw āsah.*

(10) *ākwa kītahtawā nāyu-kisikāw namuya āsah mītsisōw.*

(11) *ōtah ōmis āsah itwāw: "nītim," itwāw āsah, "an ōskinikiskwāw ōtah kā-kih-ayāt wihtikōwiw. pikuh kita-kakwāyāhuyin ta-tapasīyahk," itwāw āsah; "anuhts kā-tipiskāk kahkiyaw ayisiyiniwah ākutā k-āyāyit ta-māstsihāw," itwāw āsah; "wāpah-kih tipiskāki ōtah ta-takuhtāw," itwāw āsah; "tapasitān kiyām," itwāw āsah awa nāpāw.*

(12) *tāpwā āh-wāpaniyik mayaw mātsi-wawāyiwak.*

(13) "tāpiyāhk kītsawāsīmisak itah ta-pōsihatsik pāyak pikuh utāpānāsk sipwāhtah."

(14) *tāpwā nāu atimwa āsa wiyahpitāw. ākwah ōhi wāwākināw ōtāpānāskwah, tāpiyāhk ākus isi āy-isi-tapasitsik. āsay ākwah māmaskātāw awa iskwāw wītimwa pāyahitik ā-pa-pimuhtāyit; ākwah wiya mituni sihkimik sōhki kitah-pakamahwāt atimwa. tāpwā tapasiw.*

(15) "ākāya manātaskasin," itwāw awa kaspwān.

(16) *tāpwā sōhki tapasiw awa iskwāw, āhtsi piku kā-pa-pmuhtāyit ōhi wītimwa. māmaskātam, āhtsi piku āh-pa-pmuhtāyit pāyahitik.*

(17) *ākwah itāw, "kisiwāk ākwah pā-ayāw. kahkiyaw ākwah anihī kā-kih-pitsiyit kitamwāw," itwāw awa nāpāw.*

(18) *mistahi pakwātam aw iskwāw.*

(2) Presently, when the people were about to go on a hunt, she thought, "I had better go along!" thought the woman; "Perhaps my brother-in-law will be aroused to some activity," she thought.

(3) So accordingly she took him along. But Gaspard still did nothing at all, even though the people were trapping. Finally their band moved camp. The woman needs determined not to move. For her brother-in-law would not do any work. Then the woman found a bear. She killed it. As the beast was very fat, she took a great amount of grease from it. And since she also kept killing rabbits, finally she had a big store of food. Then at one time Gaspard would not eat anything in the morning. The woman was surprised that her brother-in-law would not eat.

(4) "Why does he not want to eat?" she thought.

(5) At noon again he did not eat. Then, in the evening, he did not eat. The woman greatly disliked this. In the morning, when again she gave him food, he would not eat. Night came, and still he would not eat.

(6) "What is the matter?" said the young woman.

(7) Then, "Sister-in-Law, do not worry about it. It is not that I am ill," said Gaspard.

(8) "Surely," thought the woman, "he must be falling in love with me," she thought of her brother-in-law.

(9) Then presently he spoke thus: "Sister-in-Law, do not think that of me. You are mistaken in thinking that," he said.

(10) Then presently, for four days he had not eaten.

(11) Then he spoke as follows: "Sister-in-Law," he said, "that young woman who was here has become a Windigo. The only thing for you to do is to hurry preparations that we may flee," he said; "This very night she will kill all the people who are staying over there," he said; "Tomorrow night she will arrive here," he said; "Let us flee, do," said that man.

(12) Then in the morning, at once they began to make ready.

(13) "Take along at any rate one sled, so that you can at least let your children ride."

(14) Accordingly she harnessed four dogs. She covered the sled, and with nothing more they went. It was not long before the woman was wondering at the way her brother-in-law slowly walked along; for at the same time he was urging her to beat the dogs to a good pace. So she fled.

(15) "Do not worry about leaving me behind," said Gaspard.

(16) Really, the woman fled with speed, while her brother-in-law merely strolled along. She wondered at the quiet way he ambled on.

(17) Then he told her, "Now she has come near. She is eating up all those who moved camp," said that man.

(18) The woman was greatly distressed.

(19) "ätsik äwa äh-manitōwit!" itāyimāw äsa witimwa; "äwakuḥ ätsik äwa äkâ k-ōh-wih-atuskât!" itāyih tam äsa awa iskwāw.

(20) äkwah atih-tipiskāyiw. äh-ati-tipiskāyik, ähtsi piku pimā-mōwak.

(21) "nītim, äkwah kīkinaw päw-utihtam," itwāw äsah.

(22) äkwah täpwä tapasīwak.

(23) "pitā aywāpih; mītsisōw."

(24) äkwah täpwä mītsisōw aw iskwāw. mayaw äh-kīsi-mītsisut-sik, atimwa ä-kīh-asamāt, tapasīwak. äkwah täpwä äh-atih-wāpaniyik, misi-sākahikan utihtamwak.

(25) "wāpinik atimwak," itāw witimwa.

(26) täpwä aw iskwāw wāpināw atimwah. äkwah witimwah nayōmāw äkwah utsawāsīmisah. päyak awa iskwāw nayōmāw; äkwah awa nāpāw tahkunāw witimwa mīna nayāw¹. äkwah tapasīw. atimwah wāpināwak. äkwa kâ-pätsāpamātsik miskwamihk äh-pā-pmuhtāyit ōhi iskwāwa.

(27) kītahtawā, "sōhkih tapasīh, nītim. äsay kikitimākāyimin!" itwāw aw iskwāw.

(28) kītahtawā wāskahikanah atāwākamik it äh-ayāyik utihtamwak.

(29) ōmis itwāwak: "awa iskwāw wihtikōw nipā-mākuhikunān!" itwāw äsah; "mistahi nītim manitōwiw," itwāw äsah; "kiyām sīhkimihk; māsikōts ahpōh kita-nipahāw wihtikōwa," itwāw äsah.

(30) täpwä utatāwāw wiya tipiyaw ituhtāw.

(31) ōmis itāw anahi nāpāwa: "kitimākāyiminān, kaspwān! usām nika-māstsihikunān wihtikōw. iyikuhk āpihtaw ōtah kākway äy-astāk ka-miyitin."

(32) "namuya!"

(33) "āta wiya äkuyikuhk kākway mistah ōtah astāw atāwākamikuhk."

(34) "āha?," itwāw awa kaspwān, "māka iskwāw-ayōwinisah nīswāyih usihtāk," itwāw äsah; "kākwayāhuk," itwāw äsah.

(35) täpwä kākwayāhuwak nīswāyih iskwāw-ayōwinisah äy-usihtātsik. täpwä äkusi isi wawāyiw.

(36) "kīkway mīna?" itik ōhi atāwāwah.

(37) "nīsu mīna akwanānak nintawāyimāwak," itāw äsah, "nīsu mīna täpiskākanak, äkwah tsīkahikanis."

(38) täpwä kahkiyaw miyāwak. äkwah ä-kīh-miyihtsik, ähtsi piku natumāw sänapānah. äkwah pustayōwinisāwak. äkwah ituhtāwak.

(39) "päy-askōwin, nītim," itāw äsah.

(40) täpwä päy-askōwāw awa witimwa iskwāw. mayaw äh-

¹ The last word is almost certainly an error; probably read *nayōmāw*: "he carried her on his back"; the sentence is somewhat tangled.

(19) "So it seems that he has manitou power!" she thought of her brother-in-law; "So that is why he will never do any work!" thought the woman.

(20) Darkness was falling. When it grew dark, they nevertheless went fleeing on.

(21) "Sister-in-Law, now she has reached our dwelling," he said.

(22) Then truly they fled.

(23) "Stop and rest; eat."

(24) So then the woman ate. As soon as they had eaten, after feeding the dogs, they went on in flight. Then, as dawn came, they reached a large lake.

(25) "Turn the dogs loose," he told his sister-in-law.

(26) So the woman turned the dogs loose. Then he took his sister-in-law and the children on his back. The woman took one on her back; the man took hold of his sister-in-law, and bore her on his back. Then he fled. They turned loose the dogs. And then they saw that woman come walking toward them over the ice.

(27) Then, soon, "Flee with all your might, Brother-in-Law. You have taken pity on me!" said the woman.

(28) Presently they came to some wooden houses of a trading post.

(29) They spoke thus: "We have been driven here by that Windigo woman!" she said; "My brother-in-law has great manitou power," she said; "Do ask him; perhaps he will even kill the Windigo," she said.

(30) Then the trader came in person.

(31) He said to that man, "Take pity on us, Gaspard! The Windigo will destroy us all. Half of the goods that are here I will give you."

(32) "No!"

(33) "Then all the goods, as many as are here in the trading post."

(34) "Very well," said Gaspard, "but make two suits of women's clothes," he said; "Hurry up," he said.

(35) So they hastened to make two suits of women's clothes. So he dressed himself.

(36) "What else?" the trader asked him.

(37) "I need also two shawls," he told him, "and two necklaces, and a hatchet."

(38) They were given everything. When the things had been given to them, he called for ribbons beside. Then they put on the clothes. Then they went there.

(39) "Follow close behind me, Sister-in-Law," he told her.

(40) So the woman followed close behind her brother-in-law. As

utihťatsik, samaskipayihōw maskwamihk awa uskinikiskwāw
kā-kih-wihtikōwit. kāsōw; kātāw ōhkwākan.

(41) "kipā-ntumitin, nitsāhkus¹!" itāw āsah awa kā-ntawinipahāt.

(42) namwāts āsah wih-kitutik ahpōh. namwāts ahpōh wih-kitāpamik.

(43) "tānis āwa ātahkamikisit? mistah ōma namuya kwayask kitōtān, mihtsāt ayīsiyiniwak āh-kitamwatsik!" itwāw āsah.

(44) ākwah pasikōw awa uskinikiskwāw.

(45) "namuya māka misawāts ka-kī-sākōtsihin!" itwāw āsah.

(46) sāmāk āh-atih-tāpwāt, ōmis itāw awa wītimwah: "nītim, kiyaṁ kiya pakamah! usām nimatsāyimāw!" itwāw āsah.

(47) tāpwāh awa iskwāw pakamahwāw āsah ōhi wihtikōwa. ākusi nipahāwak.

(48) ākwah ōmis itāw: "nītim, kwayask ātsimōhkan ay-isi-nipahāyāhk."

(49) ākusi ākwah aw ōskinikiw kā-kihtimit, ākusi ākwah miyāts-ātuskāt. ā-kih-nipahāt, mātsi-nikuhtāw. mayaw kīkisāpā kisi-piminawasōw. māmaskātām aw iskwāw, ākwah āh-māts-ātuskāyit; ōkihtimiyih! ākwah mīna ākusi mīna mātsiw awa. nama wihtāts ākwah apiw.

(50) "kiyaṁ niya nik-ōnāpāmin!" itāyihitam āsah aw iskwāw.

(51) akāwātāw wītimwa.

(52) "matwān sīh nika-pakwātik?" itāyihitam āsah.

(53) kitahtawā āh-apiyit, "nītim, kitimākāyimin. kiyaṁ niya wikimin; akā wiya pītus awiyak wikim," itwāw āsah aw iskwāw.

(54) "tāpwā, nītim, ātah āsa kwayask kititwah. namuya tsāskwa ta-kih-wīwiyān," itāw āsah wītimwa; "kīspin wīwiyāni, wīpats nika-nipin," itwāw āsah awa nāpāw kaspwān.

(55) ākwah āsay mīna kihtwām kakwātsimāw wītimwa.

(56) "tāpwā kikitimahin, nītim, akā wikimiyin," itwāw āsah aw iskwāw; "tāpw ātukā āh-kitimākāyimāt ōhi utawāsimisah²?" kitāyimitih!" itāw āsah wītimwah.

(57) "āha?, nītim, nikitimākāyimāwak; āwak ōhtsi k-ōh-pamih-twātān," itāw āsah.

(58) "āha?, nītim, tāpiyāhk atsiyaw wikimitāni!" itwāw āsah.

¹ He addresses her as "my sister-in-law", with a word used by woman to woman. He throws off the disguise a few lines below, when he addresses his real sister-in-law as *nītim*, a word used only between persons of opposite sex.

² Literally, "his children", instead of "his brother's children"; so usually of straight nephews and nieces, rather than the specific terms, *nikusin* and *nitōsin*.

soon as they came to where she was, that young woman who had turned into a Windigo threw herself flat on the ice. She hid herself; she hid her face.

(41) "I have come to invite you, my gossip," he who had come to kill her said to her.

(42) She would not even speak to him. She would not so much as look at him.

(43) "How is this person carrying on? You do very wrong to eat up many people!" he said.

(44) Then that young woman rose to her feet.

(45) "Nevertheless, you will not be able to overcome me!" she said.

(46) At once he called out and said to his sister-in-law, "Sister-in-Law, please, do you strike her down! I think her of too little account!" he said.

(47) Accordingly the woman struck down that Windigo. So they killed her.

(48) Then he told her, "Sister-in-Law, do you then tell aright the tale of how we killed her."

(49) And after that this youth, who had been so lazy, began to work. When he had killed that person, he began to gather firewood. Early in the morning he had his cooking done. The woman wondered at his now beginning to work; he had been so lazy! And then, too, he began to hunt. Now he never sat at home.

(50) "Let me be the one to have him for my husband!" thought that woman.

(51) She fell in love with her brother-in-law.

(52) "Can it be that he will reject me?" she thought.

(53) Then, at one time, when he was at home, "Brother-in-Law, take pity on me. Do marry me; do not marry anyone else," said that woman.

(54) "Truly, Sister-in-Law, you have spoken like a good woman. But I cannot yet a while take a wife," he told his sister-in-law, "If I take a wife, I shall soon die," said that man, Gaspard.

(55) Then again she questioned her brother-in-law.

(56) "Truly, you cause me sorrow, Brother-in-Law, by not marrying me," said that woman; "I wonder if he really loves the children! I have been thinking of you!" she said to her brother-in-law.

(57) "Indeed, Sister-in-Law, I love them; that is why I am supporting them for you," he told her.

(58) "Oh, Brother-in-Law, if I could be married to you for even a little time!" she said.

(59) tāpwā wīwīw ntsawāts wītimwa.

(60) āh-mātsi-pitsiwiht, atih-sāmāk-wīsihiwāwak. käh-kisi-wāhtwāw; mistahi nihtāh-minahōw; mīna ā-nihtāh-wanihikāt, mituni nanātuhk atāwākanah misiwā nāh-nipahāw. uhtāyimāw. mats-āyisiyiniwak uyasuwātāwak āsah, ā-wih-kakwā-nipahātsik. ikatāpitsiwak āsa.

(61) "usām mistahi nikitimahikunān kaspwān," ntaw-itwāwak wīkiwāyihk.

(62) takuhtāw awa kaspwān, kahkiyaw āsah käh-pitsiwiht, "tānāhki k-ōh-pitsitsik?" āh-itwāt.

(63) wīhtamuwāw mistahi āh-kisiwahāt. tāpwā nāw ōki mistah āh-manitōwitsik kisiwāsiwak.

(64) itwāwak, "uhtsitaw kika-nipahānaw!" itwāwak; "namuya ka-kih-pwātawihānaw!" itwāwak mats-āyisiyiniwak.

(65) nāwak āsah, mistah āh-manitōwitsik. tāpwā mātsih-usih-tāwak āsah, ā-wih-kusāpahtahkik¹, ā-wih-kakwā-nipahātsik. tāpwā ātah āh-pā-ntumiht, upawākaniyiwa āh-ntumikut, namuya tāp-wāhtam. nāwu-tipiskāw tahtu-tipiskāw ā-kusāpahtahkik ōki mats-āyisiyiniwak, namuya kih-ituhtāyiwa.

(66) iskwāyāts ākwah ōmis āsah itāw nōtukāwa pāyak āh-ayā-wātsik: "nōhkō, pāsiw kitihkum," itāw āsah; "ākutōwah nik-ōh-nipahāwak," itwāw āsah.

(67) tāpwā nōtukāw awa ntunawāw āsah, ā-misikitiyit utihkumah mayaw āh-miskawāt. utsihtsihk āsa ahāw awa nāpāw. tāpwā mayaw ākwah āh-pā-ntumikut ōhi pawātākanah, ituhtāw. pihtukāw kusāpahtsikanihk. ākwah tāpwā mawināhuk ōhi.

(68) ōmis āsah itāw: "kikitimākisināwāw kā-wī-kakwā-nipahiyāk," itwāw āsah; "namuya kkih-nipahināwāw," itwāw āsah; "mistahi nimanitōwin," itwāw āsah.

(69) hāw, pakitināw ihkwah.

(70) "kita-wih-nipahik awa mats-āyisiyiniw ōhi ihkwah!" itwāw āsah.

(71) tāpwā mats-āyisiyiniw āsah nipahik ōhi ihkwah. kipwatāmus-kāk. misiwā utōnihk pihtukāyiwa; ākus isi nipahik, āh-kipwatā-muskākut ihkwah.

(72) "tānis ākwah kā-manitōwit?" itwāwak āsah; "tānisi?"

(73) "kipatāmuskāk ihkwah!" itwāwak āsah.

(74) namwāts āsah kih-nahināw, ākus āy-isi-wāpiniht, usām mistahih ihkwah āh-ayātsik.

(75) āsay mīna kihtwām āh-tipiskāk kutak awa mats-āyisiyiniw, āwakuh wih-kakwā-nipahāw. āsay mīna āwaku sihkikhāmōw,

¹ This is the Ojibwa *tsīāhkkān*, Menomini *tsī?sāhkyan*, cf. Skinner, *Anthropological Papers of the American Museum of Natural History*, XIII, 192.

- (59) So he needs took his sister-in-law to wife.
- (60) When the people began to move camp, they went along at once. He was the object of many people's anger; he was very good at killing game; and he was a good trapper, too, and continued to kill many furred things of all kinds. He was envied. Some evil men decided to try to kill him. They moved camp away from the trail.
- (61) "Gaspard is making us too poor," they said in their lodge to which they had gone.
- (62) Gaspard came and saw that all his band had moved camp and asked, "Why have they moved camp?"
- (63) He was told that he had greatly angered them. And really, four who had great manitou power were angry.
- (64) They said, "By all means, let us kill him! Not by any chance can we fail of him!" said the evil men.
- (65) They were four, who had great manitou power. And so they set about building that which they would use for the medium's work, meaning to try to kill him. Truly, though he was summoned from his home, though their dream spirit summoned him, he gave no heed. For four nights every night those evil men used the medium's tent, but he did not go there.
- (66) At the end of this time he spoke thus to a certain old woman whom they had with them: "Grandmother, give me a louse of yours," he said to her; "With such I shall kill them," he said.
- (67) So the old woman looked for one, and straightway found a large one of her lice. The man set it on his hand. Then, as soon as those dream spirits came and summoned him, he went there. He went into the medium's tent. Then truly they sought fight with him.
- (68) Thus he spoke to them: "You are pitiable, you who mean to kill me," he said; "You cannot kill me," he said; "I have great manitou power," he said.
- (69) There, he set down the louse.
- (70) "Let this evil man be killed by this louse!" he said.
- (71) Then truly, the evil man was killed by the louse. It stopped up his breath. It went into his mouth and down his throat; and so the louse killed him by stopping his windpipe.
- (72) "Why, what is the matter with the manitou man?" they asked; "What is it?"
- (73) "A louse choked him!" they said.
- (74) It was not even possible to bury him, and he was merely left there, for there were too many lice.
- (75) When the next night came, the second evil man tried to kill him. This one, too, gave instructions that they build a medium's

kusāpahtsikan t-ōsihtāwiht. tāpwā usihtāwān kusāpahtsikan. mayaw āh-kīsihtāwiht, āsay mīna pā-natumāw. āsay mīna ōh-kumah ntutamuwāw, kutakah ta-miyikut ihkwah. tāpwā awa nōtukāsiw minah kutakah ntunawāw utihkumah. āsay mīna āwakuni ntaw-uhtsih-nipahāw. mats-āyisiyiniwah kahkiyaw māst-sihāw. nāu-tipiskāw tahtu-tipiskāw āw-usihtāyit āsah kusāpahtsikan, kahkiyaw āsah anikih mats-āyisiyiniwak ihkway āsah kīh-māstsih-nipahikwak, nāu mats-āyisiyiniwak. ākwah ntawi-mawi-mustawāwak ōhi kaspwāna.

(76) "kiyām kitimākāyiminān! kiyām ākāya niyanān nipahinān!" itwāw āsah.

(77) "tāpwā namuya kiyawāw kā-kisiwāhiyāk," itwāw āsah kaspwān; "ayāwihkuk ōki kā-wīh-miyiyāk," itwāw āsah.

(78) kītahtawā mīna kutakak ōki mats-āyisiyiniwak mastaw āhtakutsik. ayisk wiya ākwah ukimāwiw awa kaspwān. pā-ntumāw āh-māmawōpitsik ōki ayisiyiniwak, ākutah uhtsi pā-ntumāw.

(79) "wihtikōw kiwīh-utihtikunaw," itwāwak ōki nāpāwak.

(80) āwak ōm uhtsi k-ōh-māmawupitsik, ākwah āh-pā-ntumiht awa kaspwān.

(81) "namuya kita-kih-takuhtāw anuhts wiya kā-pipuhk. kīht-wām pōn-ōtsāhtō-kisikākih. ākuspihk ta-takuhtāw. kiyām kita-pōnāyitamuk."

(82) ākusi tāpwā namuya takuhtāw wihtikōw. piyisk ākusi namuya na-nākatōhkāwak. piyis mīna niyīpihk ākwah āh-ati-takwākih, mātsi-wawāyiwak umātsiwak.

(83) "nka-wītsāwāwak," itwāw āsah kaspwān; "anuhts uma kā-pipuhk, ākwah kā-wīh-takuhtāt wihtikōw," itwāw āsah; "āta wiyah namuya nikāhtsināhun ta-kī-nipahak. nawats pikuh nikustāw," itwāw āsah kaspwāl¹.

(84) tāpwā āsa wawāyiw wīstah. pimitisahikāw āsah. kā-mātsi-pitsiwiht, ākutā āh-ay-ayātsik, tahtu-tipiskāw ayisiyiniwak ōki kustātsiskākwak wihtikōwa, tahkih āsah āh-māmawupitsik. mwāht-si āh-apihtā-pipuniyik, āh-āti-tipiskāyik, wīsamāw wīwa.

(85) ōmisih āsah itāw: "anuhts ākwah kā-wīh-tipiskāk wihtikōw kā-wīh-takusihk. kīstānaw ntawāpahtān," itāw āsah wīwah.

(86) tāpwā wawāyiw awa iskwāw. ituhtāwak, wiyawa mīna āh-ntawāpitsik. mayaw āh-pīhtukātsik mistahi miywayitamwān.

(87) ōmis itāw ōhi nāpāwah: "āhkamāyimuk! anuhts ākwah, kākāts wāpahkih, wihtikōw wīh-takusin," itwāw āsah.

(88) sāsaw ākwah pāhtamwak ayisiyiniwak musis wihtikōwa āh-matwā-yāhyāyit.

¹ Plainly so pronounced; *l* exists in neighboring dialects, while *r* is quite impossible. But I cannot account for the *w* in the Cree form.

lodge for him. So a medium's tent was built for him. As soon as they had finished it for him, again he was summoned. Again he asked his grandmother to give him a louse. So the old woman looked for another of her lice. He went and killed this one, too, with it. He killed off all the evil men. Having for four nights every night set up a medium's tent, all those evil men were killed off by lice, four evil men. Then they went to entreat Gaspard.

(76) "Pray, take pity on us! Pray, do not kill us, too!" the spokesman said.

(77) "Really, it is not you who made me angry," said Gaspard; "Keep those things you mean to give me," he said.

(78) Presently, there came into being, later, some more evil men. Now, by this time, this Gaspard was the chief. They sent for him. From where those people were sitting in assembly, he was sent for.

(79) "A Windigo is coming to where we are," said those men.

(80) That was why they were sitting in council, and why Gaspard was sent for.

(81) "He cannot arrive this winter. When New Year's Day has passed again, then he will arrive. Let them think no more about it."

(82) And really, the Windigo did not come. In time they ceased from their alertness. Then, when summer had passed and autumn was coming on, the hunters began to make ready.

(83) "I shall go with them," said Gaspard; "This winter is when the Windigo will come," he said; "To be sure, I am not certain that I shall be able to kill him. Rather, in fact, I fear him," said Gaspard.

(84) And so he too got ready. He followed the others about. When the band started to move, then off in that place where they were, every night those people were frightened for the coming of the Windigo, and would always sit assembled. Exactly in the middle of winter, one night, as darkness came on, he asked his wife to go with him.

(85) He said to her, "In this very night that is now at hand, is when the Windigo will arrive. Let us too be on the lookout," he told his wife.

(86) So the woman dressed up. They went there, that they too might watch. As soon as they entered the tipi, all the people were very glad.

(87) He said to those men, "Do your best! Tonight, just before dawn, the Windigo will arrive," he said.

(88) By this time the people heard plainly the loud breathing of the Windigo.

(89) äkwah ômis itwâw: "atsusisah usihtāk mituni äh-apisāsikih."

(90) äh-kisihtāwiht, miyāw. tāpwā kätayōwinisāw; usāwasiski-wastānisōw. äkwah nahapiw. äkutah āsah sāmāk kwāskimōw, āsah äh-āpists-awāsisiwit. mitunih māmāskātāmwak āsah ōki nāpāwak äkutah k-āyātsik, apists-awāsisah äh-wāpamātsik, ä-kwās-kimuwit kaspwān. ākus isi ati-isi-uhpiskāw, äh-ntawi-nakiskawāt wihtikōwa. mistah āsah kinusiwiwa ōhi wihtikōwa, kahkiyaw āsah mistikwa äh-ayiwākiskawāyit, āyikuhk äh-kinusiyit. tāpwā na-kiskawāw; äh-atimapiyit āsah utihtāw.

(91) "kikway ōtah äw-usihtāyin?" itāw āsah; "kikway kiy-usihtāyan?"

(92) "anuhts kā-tipiskāk kahkiyaw kiwih-kitamōtināwāw!" itik āsah.

(93) mātsih-tāpwāwak, äh-nōtinitutsik, mistikwa minah äkwah ä-pāh-pahkwatsipitātsik, äh-uhtsi-pāh-pakamahututsik. nipahāw āsa.

(94) ākusi mistahi uhtāyihāmwak uskinikiwak.

(95) "tānisi itukā kah-kiy-isi-nipahānaw? ōmisi kakwāh-isi-nipahātān," itwāwak āsah ōki uskinikiwak; "mahtih wāh-wih-tamātutān kākway kit-si-ki-uhtsi-nipahikawiyahk," kik-ātānāw," itwāwak āsah uskinikiwak.

(96) tāpwā tahtu-tipiskāw māna äh-māh-māmawupitsik, tahtuh ōki kā-pawāmitsik wāh-wihtamātōwak. kītahtawā āsah wīstah k-ātuhtāt.

(97) "namuya kuntah ta-kih-pihtukāyin," itik ōhi uskinikiwah; "tāntōwihk kiya ākā k-ō-ki-nipahikawiyin?" itik āsa.

(98) "nama wīhkāts nika-nipahikawin," itwāw āsah; "pāyak kākway sīpā misitihk kākway kit-ōhtinamihk kita-māhtakuskā-kuyān."

(99) mayaw äh-tipiskāyik, ntaw-astāwān sīpā itōwahk kā-tahkus-kātamihk māna asāmihk uhtsi. ākusi āsah kī-nāspitsi-nipāw. äkutah āsah kih-nipahāw kaspwān, usām mistahi äh-kih-manitōwakāyimut. tahkuhts utakuhpihk äh-astāwiht anima, kā-nipahikut asāmāyāpiy.

(100) ākuyikuhk äh-māstsihtāyān, äh-kisihtāyān.

(89) Then he said, "Make some very small arrows."

(90) When they had been finished for him, he was given them. Then he took off his clothes; he painted himself with ochre. Then he sat down. Then, all at once, he changed his form, turning into a little child. Those men who were there were greatly amazed when they saw the little child into which Gaspard had transformed himself. Thereupon, in that form, he rose into the air, to go and encounter the Windigo. That Windigo was very tall, so tall that he overtopped all the trees. Really, he met him; he came upon him as he sat facing yon way.

(91) "What are you doing here?" he asked him; "What is it you mean to do?"

(92) "Tonight I mean to devour you all!" the other told him.

(93) They began to whoop, as they fought, tearing up trees with which they beat each other. He killed him.

(94) Then the young men were very envious.

(95) "How do you suppose we shall be able to kill him? Let us try to kill him in this way," said those young men; "Let us tell one another by what means each of us can be killed, we will say to him," said the young men.

(96) Accordingly, every night, as they sat assembled in their usual way, they told one another their dreams. Then at one time he too went there.

(97) "You cannot come in without paying the price," the young men said to him; "To what manner of thing is it due that you cannot be killed?" they asked him.

(98) "I shall never be killed," he said; "There is but one thing: if something taken from under one's foot surmounted me."

(99) As soon as night had come, they went and placed on him the kind of thing that is stepped on underneath, from a snowshoe. Thereupon he never awoke from his sleep. So at this point Gaspard was killed, because he had thought himself too much of a manitou. When that thing was placed on top of his blanket, he was killed by the snowshoe strap.

(100) Now I have told it all, now I have finished it.

IV. SACRED STORIES

43. THE BIRTH OF WISAHKETCHAHK.

kā-kisikāw-pihtukāw.

(1) kitahtawā päyak awa nāpāw, āh-nisitsik uwikimākanah, itah āh-wikitsik. mātsiw awa nāpāw. kā-nipahāt mustuswah, āh-takuhtāt uwikiwāhk, āh-wihtamawāt uwikimākanah, wawāyiw awā iskwāw, āh-wih-nātahk wiyāsah. astis manipitam, āh-ma-tustāhahk iskutāhk. papātikōhkahtāw astisis.

(2) "ōmis isi ta-kisiwākiw, kā-wih-nātamān wiyāsah!" itwāw awah iskwāw.

(3) ākusi āh-wayawit, ā-sipwāhtāt, āh-nātahk wiyāsah, tāpwāw kisiwāk utihtam, āh-utinahk, āh-kiwāhtatāt.

(4) "wāh," itāyihitam awa nāpāw, "tāpwā kāh-kiyipah pātāw wiyāsah," itāyihitam.

(5) ākusi kitahtawā kiskāyihitam wīwah āh-misikitiyit, āh-pwāwiyit. päyakwanuhk ayāw; namuya wih-mātsiw, "kiyām ta-miyupayiw," āh-itāyimāt ōwikimākanah; "ākā ka-misi-wanāt-sihāt ōh āwāsisah watāhk k-āsōwāsōwit," itāyihitam awa nāpāw.

(6) pōtih kitahtawā āhkusiwiwa ōwikimākanah, ā-wih-wāpamātsik ōh āwāsisah. tāpwā āh-tipiskāyik, pahkisiniyiwa. wāpamāwak awāsisah. mistahi miywāyihitam awa nāpāw āh-utawāsimisiyit wīwah āyōkunih. āyōkuh ākwah wīsahkātāhk. ākusi kanawāyimāwak, āw-uhpikihātsik. piyis misikitiw awa wīsahkātāhk. āsay mīna utsawāsimisiwak. mīn āwakō nihtāwikiw. āwaku mīna nāpāsis. usimisiw wīsahkātāhk. miywāyihitam āh-usimisi. ākwah ākutah ay-ayāwak. piyisk misikitiwak ōkih awāsisak. ākwah pisisik mātsiw awa nāpāw. ākwah aw iskwāw āh-nikuhtāt mānah, nah-nama-mayaw takuhtāw aw iskwāw.

(7) "namuya ākwah atuskāw ākuyikuhk," itāyimāw ōwikimākanah awa nāpāw, usām kāh-kinwāsk āh-nikuhtāyit; "tānis āwah tiyōtahk?" itāyimāw; "mahtih nka-kakwā-kiskāyimāw kākwayih āh-utamihikut; usām kā-kapā-kisik nikuhtāw," āh-itāyimāt uwikimākanah.

(8) kīkisāpā wawāyiw, ā-wih-mātsit, ā-sipwāhtāt, ākwah itāh kā-nikuhtāyit uwikimākanah, ākutā āh-ituhtāt. ākutah kāsōhtawāw uwikimākanah. kitahtawā kā-pāts-āstamuhtāyit, āh-pā-nikuhtāyit. āh-pā-takuhtāyit ākutah sakāhk, kā-wāpamāt ā-misikitiyit mistikwah āh-kiskipayiyit. ākutah nīpawiyiwah ōwikimākanah, āh-kātayōwinisāyit, ā-musāskatāyit. utinam mistik aw iskwāw, ōhi mistikwah kā-misikitiyit āh-pa-pakamahwāt aw iskwāw.

(9) ōmis itwāw: "nīnāpāmitik!" itwāw, kā-wāpamāt awa nāpāw mihtsāt āh-wayawiyit mistikuhk uhtsi kināpikwah.

(10) ākusi nahapiw aw iskwāw, āh-pimisihk, misiwa ākutah āh-papāmāhtawāyit ōhi kināpikwah aw iskwāw wiyawihk. piyisk namuya wāpamāw uwikimākanah, usām misiwa āh-ayāyit kināpikwah.

43. THE BIRTH OF WISAHKETCHAHK.

Coming-Day.

(1) Once upon a time there was a man who lived alone somewhere with only his wife. The man used to hunt. When he had killed buffalo, as he arrived at their tipi and told his wife, the woman would make ready to fetch the meat. She would pull out a dried sinew and scorch it in the fire. The sinew would shrivel up small.

(2) "Even thus let it be near whence I am to fetch the meats!" she would say.

(3) Thereupon, when she left the tipi and went forth to fetch the meat, she would in fact come to it close by, and take it and bring it home.

(4) "Dear me," thought the man, "truly she is always quick about bringing the meat," thought he.

(5) Then presently he knew that his wife was big with child. He stayed right there; he did not care to hunt, thinking of his wife, "Pray that it may go well with her, that she may not lose the child that is in her womb," thought the man.

(6) Presently, there, his wife fell ill, for they were about to see their child. And indeed, when darkness came, she was forced to her couch. They saw their child. The man was very glad that his wife had given birth to a child. And this child was Wisahketchahk. So they cared for him and brought him up. In time this Wisahketchahk grew big. Again they had a child. This one, too, was born. This one, too, was a boy. Wisahketchahk had a little brother. He was glad of it. So they lived in that place. In time those children grew big. And that man did nothing but hunt. Now, when that woman gathered firewood, she had a way of not coming back on time.

(7) "Now, she does not work as long as this," thought the man of his wife, when again and again she took too long about gathering wood; "What is it she does?" he thought of her; "I had better try and find out what sort of thing delays her; she is all day gathering firewood," thought he of his wife.

(8) The next morning he made ready to go hunting and set out and went to where his wife got firewood. There he hid from his wife. Presently she came walking that way, at her task of getting firewood. When she arrived there in the grove, he noticed a large cleft tree. By it his wife took her stand, and took off her clothes until she stood naked. She took up a stick and began to beat that large tree.

(9) This was what she said: "O my husbands!" she said, and then the man saw a great many serpents come forth from the tree.

(10) At that the woman lay down flat and those serpents climbed this way and that all over her body. Soon he could no longer see his wife, for the serpents were all over her.

(11) äkus isi sipwähtäw awa nāpāw, wāhyaw äh-nitawih-nipahāt mustuswah. äh-kīwāt, nōhtaw tipiskāyiw. piyis takuhtāw; mistahi nīpāhtāw wikiwāhk.

(12) äkusi äh-wāpahk, "ninästusin," itwāw awa nāpāw; "namuya niwih-mātsin," itāw uwikimākanah.

(13) wawāyiw aw iskwāw, ä-wih-nātahk wiyāsah. utinam astis. äh-matsustāhahk.

(14) "ōmisi t-äsi-kisiwākiw kā-wih-nātamān wiyāsah!" itwāw aw iskwāw, äh-ati-wayawit.

(15) awa nāpāw utinam ōma astisis kā-kih-matustāhamiyit uwikimākanah, ä-sipākipitahk, "ta-wih-pihtsäyiw kā-nātahk wiyāsah!" äh-itāt uwikimākanah, tsikāmā äh-kisiwāsit.

(16) "hāw, hāw, ntawāsimisitik, namuya äs ōyāh kwayask äh-tōtahk kikāwiwāw, kā-kinwāsk kā-nikuhtāt. nikih-wāpamāw tānisi äh-tōtahk; nipakwātān. tapasik," itāw, "niwih-nipahāw kikāwiwāw," itāw.

(17) apasuy uhpipitam.

(18) "hāw, nitawāsimisitik, ōtah kwayasitāk; tapasik!" itwāw.

(19) äkwah ōki nāpāsisak äkutah pihtukāwak. kāw äkutah astāw apasuy, äh-tapasiyit utawāsimisah.

(20) äkwah awa nāpāw utināw askihkwah äkwah tsikahikan, ä-sipwähtāt, äh-ituhtāt ōhi mistikwah kā-kih-pa-pakamahwāyit uwikimākanah.

(21) ōmis itwāw, äh-utinahk mistik, äh-pa-pakamahwāt ōhi mistikwah: "nināpāmitik, nitakuhtān!" itāw.

(22) pōtih äh-pā-wayawiyit kināpikwah, tsikahwāw; nipahāw, äkutah askihkuhk mihkuh äh-ati-sikinahk; wiy ōhi wāpināw. piyā-wayawiyitsi, ati-nipahāw, askihkuhk tahk äh-astāt mihkuh. piyis kahkiyaw nipahāw ōhi kināpikwah. äkusi kīwāw; kīwāh-tatāw uma mihkuh. äkwah āwakō kīsisam. äkwah äh-ay-apit, piyisk kākāts tipiskāw; äkuyikuhk kā-takuhtāyit uwikimākanah, äh-pātāyit wiyās.

(23) umis itwāw aw iskwāw: "tāpwāh wāhyaw kikih-nipahāw mustus!" itwāw aw iskwāw; "kāsiskaw nika-nikuhtān; sām kiyipah ta-tipiskāw," itwāw.

(24) "tsāskwa!" itwāw awa nāpāw; "pitah mītsih," itāw uwikimākanah; "um ä-kih-usihtāyān mihkuh ta-mitsiyan," itāw.

(25) "namuya; usām nipapāsāyih-tān ä-wih-nikuhtāyān," itwāw aw iskwāw.

(26) "kāsiskaw mītsisuh; kayās kā-kih-mītsisuyan," itāw uwikimākanah.

(27) "āha?" itwāw aw iskwāw.

(28) pihtukāw, ōmah mihkuh äh-utinahk, äh-minihkwāt.

(29) "i! tāpwā ä-wihkasiniyik awa!" itwāw aw iskwāw.

(30) "kinisituspitān tsī?" itāw awa nāpāw.

(11) Thereupon that man went away; he went far away and killed a buffalo. It was dark before he got home. At last he arrived; in deep darkness he came home from his tramp.

(12) Then, the next morning, "I am tired," said the man; "I am not going to hunt," he told his wife.

(13) The woman made ready to fetch the meat. She took a sinew and scorched it.

(14) "Even thus let it be near whence I am to fetch the meats!" she said, going out of the tent.

(15) The man took the little bit of sinew which his wife had scorched, and stretched it long, saying, of his wife, "Let it be far whence she fetches the meats!"

(16) "Come, my children, it seems that your mother who has left has been acting in no becoming way, when always so long she was at gathering firewood. I have seen what she did; it is hateful to me. Flee," he told them; "I am going to kill your mother," he told them.

(17) He pulled up a tent-pole.

(18) "Come, my children, go into this hole; flee!" he said.

(19) Then those boys went in there. He put back the tent-pole, and his children fled.

(20) Then that man took a kettle and an axe and went off, going to that tree which his wife had struck.

(21) Taking up a stick of wood and repeatedly striking the tree, he said, "O my husbands, I have come!"

(22) Then, look you, when the serpents came forth, he hacked them with the axe and killed them, but always poured the blood into the kettle; what was left of them he threw away. He kept killing them as they came forth, and always put the blood in the kettle. At last he had killed all of those serpents. Thereupon he went home; he took the blood home with him. Then he heated it. As he sat there, at last it began to grow dark; only then did his wife arrive, bringing the meat.

(23) Thus spoke that woman: "Truly far off did you kill the buffalo!" she said; "First I shall get firewood; soon it will be dark," she said.

(24) "Wait!" said the man; "First eat this," he told his wife; "Eat this blood which I have prepared," he told her.

(25) "No; I must hurry and get my firewood," said the woman.

(26) "First eat; it is a long time since you have eaten," he said to his wife.

(27) "Very well," said the woman.

(28) She went into the tipi and took the blood and drank it.

(29) "Ooh! Truly this creature's blood tastes good!" she said.

(30) "Do you recognize the taste of it?" the man asked her.

- (31) "āha?; mihkuh māk ōma," itwāw awa iskwāw.
 (32) "kināpām-mihkuh!¹" itāw awa uwikimākanah.
 (33) "nā, mākwa āwa² nika-kakwāhyakihikuh!" itwāw aw iskwāw, āh-ati-wayawīt, āh-ituhtāt ōhi mistikwah.
 (34) mistik āh-utinahk, āh-pa-pakamahwāt ōhi mistikwah, "nināpāmitik, nitakusinin!" itwāw aw iskwāw, pāyak āh-apisisisi-yit kā-pā-wayawiyit.
 (35) kisiwāsiw; ākwah kiwāw. ākwah awa nāpāw tsīkahikan utinam, kisiwāk ā-pā-ayāyit uwikimākana.
 (36) ōmis itwāw aw iskwāw: "kikisiwāhin kā-māstsihatsik nināpāmak!" itwāw.
 (37) ā-wih-pihtukāyit, kā-tsīkahwāt uwikimākanah; kiskikwātah-wāw uwikimākanah. ākusi āh-tapasīt, hā, ispihik āh-ituhtāt.
 (38) "hāw, ayisiyiniw tsāskwah ōtāh nikān tit-ōhpikiw; 'kā-misikitit atsāhkus,' tit-ātwāwak. niy āwakō," itwāw awa nāpāw.
 (39) ākwah aw iskwāw ustikwān tihtipipayiw, āh-ntunawāt unāpāma. piyisk kiskāyihitam tāntāh āh-ituhtāyit unāpāma.
 (40) "hāw, niwikimākan, kikih-sākihtān; k-ōsōkanin! pimitisah kināpāminaw, nisōkan³!"
 (41) ākwah awa uma ustikwān uma tihtipipayiw, āh-ntunawāt utawāsimisah.
 (42) "miskawakwāwā, nika-māstsihāwak kitawāsimisak," itāw uwikimākanah.
 (43) misiwā ntunikāw awa tihtipistikwān. piyisk miskam itah kā-kwayasitāyit utawāsimisah, ākwah āh-pimitisahwāt. wāhyaw kih-wayawiwak ōk āwāsīsak, āh-tapasītsik. āwaku, ōki nāpāsīsak, wīsahkātāshk āwaku āskaw āh-nayōmāt usimisah. piyisk kisiwāk ayāyiwa ukāwiyiwāwa, ōhih tihtipistikwānah.
 (44) "ntawāsimisitik, pāhik! nka-nōhāw kisimis," itāw.
 (45) piyisk aw āwāsīs mātōw.
 (46) "nistāsā, pāhātān kikāwiwinaw!" itwāw.
 (47) "namuya! ā-wih-nipahikuyahk anah kikāwiwinaw!" itāw.
 (48) "ntuwāsimisitik, pāhik!" tahk āh-itāt, piyisk kisiwāk āh-āh-ayāyit, "hāw," itwāw wīsahkātāshk, "sīpiy utah ta-wih-ayāw!"
 (49) āh-itwāt, ātakāmikisin, kā-wāpamāt tsahtsakiwah.
 (50) "āsawahōhinān, tsahtsakiw; nikāwiwinān ā-wih-nipahiyāhk," itāw.

¹ "Your husbands' blood" would be *kināpāmak umihkuwāw*; what we have here is a nonce-formation on the model of the normal type *kināpiku-mihkuh*: "snake-blood", in which the first member is a species of animal.

² For *māk āwa, mākah awah*; so often, on the model of *āwakw āwa, āwakuh awah* and similar combinations, where the first word ends in -u.

³ The father turns into the constellation called *ukinānis*. As to the buttocks, the Menomini have a constellation *awāhseh usikan*: "Bear's Rump".

- (31) "Yes, why, this is blood," said she.
- (32) "Your husband's blood!" he said to his wife.
- (33) "Heavens, but he has frightened me!" cried the woman, as she left the tent and went to that tree.
- (34) Taking up a stick and beating at the tree, "O my husbands, I have come!" called the woman, and one tiny little one came out.
- (35) She was angry; she went home. Then that man took an axe, as his wife came near.
- (36) Thus spoke the woman: "You have angered me by killing all my husbands!" she cried.
- (37) As she was about to enter the lodge, he struck his wife with the axe; he chopped off his wife's head. Then he fled; way up aloft he went.
- (38) "Now, off in the future man will grow into being; 'The Great Star,' they will say. That will be I," said the man.
- (39) Then that woman's head went rolling, as she sought her husband. At last she perceived whither her husband had gone.
- (40) "There, my husband, you were fond of them; you shall have buttocks! Go follow our husband, O my buttocks!"
- (41) Then that head went rolling, as she sought her children.
- (42) "If I find them, I shall kill off your children," she called to her husband.
- (43) That Rolling Head searched everywhere. At last she found the place where her children had gone into the ground, and she started in pursuit of them. Far off those children had emerged and gone on in their flight. As to those boys, Wisahketchahk from time to time would carry his little brother on his back. At last quite near was their mother, that Rolling Head.
- (44) "My children, wait for me! I want to suckle your little brother," she called to them.
- (45) Soon that child cried.
- (46) "Big Brother, let us wait for our mother!" he said.
- (47) "No! Our mother there wants to kill us!" he told him.
- (48) "My children, wait for me!" it kept saying to them, and at last had come very near, when, "Here," said Wisahketchahk, "Let there be a river here!"
- (49) When he spoke thus, there was a stream blocking his path, and there he saw a crane.
- (50) "Take us across the water, Crane; our mother wants to kill us," he said to it.

(51) "āha?", itikwak; "hahāw, nössimitik!"

(52) āsay kisiwāk pä-ayāyiwa ukāwiwāwa. ākusi nayōmikwak. ā-wih-āsawahamiyit. āsay ākutah ukāwiywāwah kā-takuhtāyit.

(53) "tsāhtsak¹, päsiw ntawāsimisak; nikaskäyih-tän ā-wih-nōhāwasuyān."

(54) "ākāya tāpwāhtaw, nimusō!" itāw wīshakātsāhk.

(55) pihkuhōw wīshakātsāhk. ākwah awa tsahtsakiw ākutāy isitsimāw.

(56) "āstam!" itwāw awa tihtipistikwān; "āsawahōhin; nkas-käyih-tän ā-wih-nōhāwasuyān. ahpōh kika-wikimitin," itāw.

(57) "āha?", itwāw awa tsāhtsakāw; "hāw, ka-nayōmitin."

(58) tāpwā nayōmāw.

(59) "ākāya waskawī; nkā-kitimihkawisin," ā-wīshakäyih-tah us-piskwan.

(60) ākwah sipwāhtāw. usām päyahtik āh-pimuhtāt, "kisiskāh-tāh!" itāw awa tihtipistikwān; "ninuhtā-nōhāwasōwāh awa!" umisi āh-ispayihut, āh-nāh-nāmipayihut.

(61) kwātipayihōw awa tsahtsakiw; pakastawāpayiw awa tihtipistikwān.

(62) umis itwāw awa tsahtsakiw; "hāw, tsāskwah nikān ōtāh ayīsiyiniw kit-ōhpikiw; 'namāw' kik-āsiyihkātikwak," itāw ōhih tihtipistikwānah².

(63) ākwah tāpwā mistahi mātōw awa wīshakātsāhk usimisah³. āh-wāpamāt ukāwiyah āh-pakastawāhumih.

(64) "nisimis, ākaya mātuh; ā-kih-wīnipahikuyahk kikāwiyinaw," itāw usimisah.

(65) ākutah ay-ayāwak sipihk, āh-ma-mātwāhāt usimisah.

(66) kitahtawā kā-wāpamāt ksäyiniwah, ōsihk āh-pāh-pimiskāyit.

(67) ōhih usimisah pākahatōwānisah āh-mātwākāyit, ōmisi itāyih-tam awa kisäyiniw: "uhpiwāpinātsi ōtah ka-pā-pōsipayiyiwah!" itāyih-tam.

(68) āy-uhpiwāpināt aw āwāsis pākahātsōwānisah, ākutā pah-kisiniyiwa. utināw, āh-at-sipwātsimāt. ākwah tāpwā mātōw awa nāpāsis.

¹ For *tsahtsakiw*: "crane"; she makes a personal name of it by dropping the final *-iw*, cf. e. g. *tsihtsikwāyōw*: "Gnawed-Tail" (as a man's name), for *tsihtsikwāyōwāw*: "he is gnawed at the tail."

² But the same informant tells me that *Wīshaketchak*'s mother is now the constellation called *tsihtsipistikwān*: "Rolling-Skull."

³ This construction, joining a non-obviative pronominal particle (*awa*) to an obviative noun, and using non-obviative verbs with the combination, is usual in Menomini, but decidedly awkward in Cree.

(51) "Very well," it told them; "Come, my grandchildren!"

(52) By this time their mother had come very close. The crane took them on its back and was about to cross the water. Their mother arrived.

(53) "Crane, bring me my children; I am sad with longing to suckle my child."

(54) "Do not believe her, Grandfather!" Wisahketchahk told it.

(55) Wisahketchahk was taken across. Then the crane swam back yonder.

(56) "Come here!" cried that Rolling Head; "Take me across the water; I am sad with longing to suckle my child. If you like, I will even lie with you," she told it.

(57) "Very well," said the crane; "Come, I will take you on my back."

(58) It took her on its back.

(59) "Do not move; my spine is very sensitive," meaning that it had a pain in its back.

(60) Then it started off. When it went too slowly, "Go fast!" the Rolling Head cried at it; "I am in distress with the need of suckling this child!" and it threw itself about like this, bobbing up and down.

(61) The crane winced and ducked; into the water went that Rolling Head.

(62) Thus spoke the crane: "There, off in yon future time man will come into being; 'Sturgeon,' they will call you," it said to that Rolling Head.

(63) Then truly Wisahketchahk's little brother wept much, when he saw his mother thrown into the water.

(64) "Little Brother, do not weep; it is because our mother wanted to kill us," he told his little brother.

(65) There they stayed by the river, and he amused his little brother by making him play.

(66) Then at one time he saw an old man who came paddling a canoe.

(67) As Wisahketchahk's little brother played there with his ball, the old man thought: "When he throws it aloft, let it fall here into my canoe!"

(68) When the child threw his little ball up into the air, there it fell. He took it and started to paddle away. Then truly that little boy cried.

(69) "nimusōh," itāw aw wīshkātsāhk, "pā-kapāwāpin nisīmis upākahātsuwānisah! ākwanih uhtsi ōkiskuwāmuhikuh!" itāw.

(70) "ā, nōsisā, pā-nās!"

(71) ākusi ā-wīh-nātāt, utapuyiwa ākutah āh-ati-mitimāyāh-tawāt wīshkātsāhk, kā-pōsiwāpahukut ōhi ksāyiniwa. ākus ā-ati-sipwāhtāyit, āh-nakatātsik usīmisah. ākwah tāpwā mistahi mātuyiwa.

(72) "nimusōh, kikitimahānaw nisīmis! nātātān!" itāw.

(73) namuya tāpwāhtam ō kisāyiniw. piyis wāhyaw ayāw.

(74) kitahtawā awa awāsis kā-mātut itwāw: "nistāsā, tāpwā kikitimahin kā-nakasiyan!" itwāw; "nitsawāts nika-mahīhkaniwin," itwāw aw āwāsis, āh-ati-sipwāpahtāt.

(75) mahīhkaniwiw; "ōhōwōwō!"

(76) ā, ākusi ākwah ākuyikuhk āyōkōw ātayōhkāwin.

44. ADVENTURES OF WISAHKETCHAHK.

kā-wīhkaskusahk.

(1) kātāhtawā wawāyiw wīshkātsāhk; sipwāhtāw. ākwah mustuswah wāpamāw. wīh-tapasiyiwah.

(2) "tsāskwa, nisīm!" itāw.

(3) ākwah nakīwak ōki mustuswak.

(4) "mah, kitapwāsin," itāw.

(5) ākwah watayihk is-sāmināw. ākutā uhtsi tahkamāw mōhku-mān.

(6) ākwah māh-maniswāw. pa-pimisin, ākwah wiyāsah āh-pim-astāt, ā-wīh-mitsisut. ākwah ayih uskanah tsikaham, pimiyy āh-usihtāt; wīhkwāhk asiwatāw. ākwah ituhtāw sīpīhk. wāpamāw ayi watsaskwah.

(7) "āstam, nisīmitik," itāw; "ta-tahkāw um āyi."

(8) miyāw uma pimiyy. usōyiyihk tahkupitam. sipwāhtāw sīpīhk watsask, pimiyy anima ā-tahkatiniyik, āh-papāmiskāt.

(9) "kāya sākimin, nistāsāh," itwāw watsask.

(10) ākwah wīshkātsāhk askamawāw sakāhk. sīpīhk sisunāh ākwāskusimāt, sākimāw watsaskwah. tapasiw watsask; kuskupayih-tāw ōma pimiyy; ākwah sīpīhk pimāhutāw. ākwah wīshkāt-sāhk pimipahtāw sīpiy ōm āyi ā-sā-sōpahtahk pimiyy, sīpīhk. ākwah wīshkātsāhk kisiwāsiw.

(11) "ayīsiyiniwak 'pistāw' t-ātwāwak ākw ōma pimiyy. niy āskiy kāh-kī-usihtāyān; kihkīhk ka-nakiskātin, watsask; kihkīhk ka-nakiskātn, niy āskiy kā-kī-usihtāyān!"

(12) ākwah sipwāhtāw wīshkātsāhk. ākusi misi-sakāw wāpahtam. ākwah pipuniyiw; kawatsiw mitunih. wāpahtam miki-wāhpah; swāsisah māh-mātawāyiwah.

(69) "Grandfather," Wisahketchahk called to him, "Throw my little brother's ball back here to the shore! That is what would make him stop crying!" he told him.

(70) "Yes, Grandchild, come fetch it!"

(71) When, accordingly, Wisahketchahk came to fetch it, and was climbing out by holding on to the paddle, the old man threw him down into the canoe. Then he started off, so that they left Wisahketchahk's little brother behind. The child wept bitterly.

(72) "Grandfather, we are making my little brother unhappy! Do let us go get him!" he said to the old man.

(73) The old man paid no heed. Soon he was far off.

(74) Presently that child that was weeping cried out: "Big Brother, truly you are making me unhappy by leaving me! All I can do is turn into a wolf," cried the child, and ran away from there.

(75) He turned into a wolf; "Ohowowo!"

(76) There, that is the end of this sacred story.

44. ADVENTURES OF WISAHKETCHAHK.

Mrs. Maggie Achenam.

(1) Once upon a time Wisahketchahk got ready and went forth. Then he saw a buffalo. It started to run away.

(2) "Wait a bit, Little Brother!" he said to it.

(3) Then the buffalo stopped.

(4) "Why, you are all hot!" he said to it.

(5) Then he felt its belly. He stabbed it from there with his knife.

(6) Then he cut pieces from it. He lay there, having placed the pieces of meat along the ground, intending to eat. And the bones he broke, to make fat; he put it into the bladder. Then he went to the river. He saw some muskrats.

(7) "Come here, Little Brothers, " he said to them; "I want this stuff to get cool. "

(8) He gave them the fat. He tied it to the tail of one. Then the muskrat went off into the river, so that the fat cooled off as it swam about.

(9) "Don't call out and frighten me," said the muskrat.

(10) Then Wisahketchahk watched it from the brush. From the bank of the stream he whistled at the muskrat and frightened it. The muskrat fled; it spilled the fat; the fat floated on the water. Then Wisahketchahk ran and lapped up the fat from the river. Angry was Wisahketchahk.

(11) "Mortal men will call this fat 'foam.' It was I who created this earth; in spite of all, I shall meet you, Muskrat, I who created this earth!"

(12) Then Wisahketchahk went away. Then he saw a big forest. Now it was winter; he was very cold. He saw some tents; children were playing there.

(13) "āstam, nisīm," itāw, "tān ānim āyi ukimāw wīkih?"

(14) kiskinōhamāk; ituhtāw. ākwah pihtukāw.

(15) ākwah nāpāw awah, "tawāw, nistāsā!"

(16) apiw wāskwāhtāmihk. asamāw ukiniyah, pimihkān.

(17) "kāya kātayōwinisā, nistāsā; kīkisāpā nipitsinān."

(18) āhtsi pikō kātayōwinisāw wīсахkātsāhk. akutāw āh-pāsahk utayōwinisah. ākwah kawisimōw. ākwah mitunih kisināw. kīkisāpā mituni ōhpahōwak pihāwak. wīсахkātsāhk kōnihk waskits nipāw. ākwah kisināyiw mitunih. mistikuhk akutāw ōw ayōwini-sah. ākwah wīh-nipahatsiw wīсахkātsāhk. kisiwāsiw; waniskāw; pihāwak ōki pitsiwak. kisiwāsiw wīсахkātsāhk.

(19) "nika-nitōnawāwak pihāwak, niy āskiy kā-kīh-usihtāyān!"

(20) ākwah sipwāhtāw wīсахkātsāhk.

(21) kātatawā āh-pimuhtāt, āh-nīpihk, kākway? — pihāsisah wāpamāw watsistwanihk.

(22) "tānis āsiyihkāsuyāk, pihāsisitik?"

(23) "āta kusah kiwihinān!"

(24) "kākikā ayisiyiniw nīsuyihkāsōw. mātsika niyah: wīсахkātsāhk, kayās-k-ōhtsīt."

(25) ākwah ōki pihāsisak: "ukuskuhiwāsisak nitisiyihkāsōnān."

(26) kisimik wīсахkātsāhk; watsistwanih mīsiw. ākusi sipwāhtāw. sipwāhtāw ākusi wīсахkātsāhk. ākwah pihāwak ōki takusin-wak watsistwanihk. kisiwāsiwak, utsawāsimisiwāwah āh-mitsiti-miht. ākwah sipwāhtāwak pihāwak. māwatsihitōwak. ākwah sipwāhtāwak mihtsāt. sīpisisihk wīсахkātsāhkwa askamawāwak; āyitawākām sīpisisihk apiwak. ākwah ākutah wīсахkātsāhk pā-pimuhtāw. atsiyaw wāpahtam umah sīpisis.

(27) "nāwāw nka-pā-wāpahtān umah. ākutah nika-pāsits-ōhpīn."

(28) ākwah ki-sipwāhtāw; asāhtāw; ākwah wayatsāwiw, sīpisisihk ā-ispahtāt. tāpiskōts ā-wīh-pāsits-ōhpīt, pōyōw. āsa min āsahtāw. āsa mina wayatsāwiw.

(29) "ākwah nika-pāsits-ōhpīn," itwāw.

(30) ākwah mōskistam ākwah. mwāhts āh-ōhpīt, misahts ōhpīwak pihāwak. tāwakām pahkisin. utsahpihtsisah wanihāw nipīhk.

(31) kātatawāh akwāyāhukōw. pa-pimisin sisunāh nipīhk. ākwah waniskāw; utsahpihtsisah ntunawāw. nama kākway miskawāw. kātatawāh āh-itāpīt, nipīhk akuhtsiniyiwa. ntunawāw. ākwah pahkupāw. namuya kih-utināw. asiskiy mānah kāskipitam, āh-ntōkāwinikāt. kapā-kisik ayāw ākutah sīpisisihk. kātatawā kapāw. nāstusiw. kisiwāsiw, uhtsāhpīhtsisah āh-

(13) "Come here, Little Brother," he said to one; "Which is the chief's tent?"

(14) The boy pointed it out to him, and he went there. He entered.

(15) The man there called, "Come in, my elder brother!"

(16) He sat down opposite the door. He was given wild quinces to eat, in the form of pemican.

(17) "Do not undress, Brother; early in the morning we move camp."

(18) In spite of the warning, Wisahketchahk undressed. He hung up his clothes to dry. Then he lay down. It was very cold. Early in the morning a great many partridges flew up. Wisahketchahk was sleeping on the snow. And it was very cold. On a tree hung those clothes of his. Wisahketchahk was almost frozen to death. He was angry; he arose; those partridges had moved camp. Wisahketchahk was angry.

(19) "I shall look for the partridges, I who created the world!"

(20) Then Wisahketchahk went away from there.

(21) Then, at one time, as he was walking along, in summer, what was that? — some young partridges he saw in a nest.

(22) "What is your name, young partridges?"

(23) "Why, you have just called us by name!"

(24) "Ever do people have two names. For instance, I: Wisahketchahk, Born-of-Old."

(25) Then those partridge-chicks: "Little Winged Startlers we are called."

(26) They angered Wisahketchahk by these words; he muted upon the nest. Then he departed. Then Wisahketchahk departed. Then the old partridges came to their nest. They were angry that their young had been befouled. They went away. They made an assembly. Many of them set out. By a brook they lay in wait for Wisahketchahk; on both banks of the little stream they sat. Then Wisahketchahk came walking along. Soon he saw the brook.

(27) "Four times I shall run at this brook. Then I shall jump across."

(28) Then he walked off; he walked back; he took a running start, heading for the brook. At the very point of jumping across, he halted. Again he walked back. Again he took a running start.

(29) "Now I shall jump across," he said.

(30) So now he made for it. Just as he jumped, up went the partridges. He fell square into the water. He lost his tobacco-pouch in the water.

(31) In time the water carried him to the bank. He lay there by the water's edge. Then he got up; he looked for his tobacco-pouch. He could not find it at all. Then once, as he looked that way, it lay there in the water. He looked for it. He went into the water. He could not get hold of it. He merely clawed up mud whenever he made a grasp. All day he was there in the brook. At last he

wanihāt. kâtahtawâ itâpiw; ispihih wâpamâw âh-akutsiniyit. utinâw.

(32) "tsâ, matsastimwak!" itâw, "tâpwâ nikisiwâhikwak."

(33) sipwâhtâw âkutah uhtsi. sa-sîpwâhtâw. âkwah wâpamâw misahkamik sîsipah. wîh-tapasîwak sîsipak.

(34) "tsâskwa, nisîmitik," itâw.

(35) "namuya, nistâsâ. usâm kiwîh-nipahinân."

(36) nayahtsikâw wîsahkâtsâhk. wayâsihâw. âkwah sipwâhtâw. kâtahtawâ sâkahikan; mituni misikamâw. âkutah pimuhtâw.

(37) "nistâsâ," itwâw sîsip, "kâkway kâ-nayahtaman?"

(38) "pasakwâpisimôwin."

(39) "nîmihinân!"

(40) "âyiman, nisîmitik."

(41) "kiyâm, nistâsâ!"

(42) "âha?"

(43) âkwah mânukâw. âkwah mâwatsihâw nanâtuhk sîsipah niskah. sôskwât âkwah pihtukâw, âkwah sîsipak misahkamik, â-wîh-nîmihitutsik.

(44) "ka-pasakwâpinâwâw ka-nîmihitôyâk."

(45) "âha?" itwâwak sîsipak.

(46) âkwah mâtisi-nikamôw. nîmihitôwak âkwah sîsipak; mâka pasikwâpiwak. âkwah pasikôw wîsahkâtsâhk; ati-nipahâw ô sîsipah, âh-ati-tahkamât ustsikwânisiyihk. kâkâts âh-mâstsihât, pâyak awah apisisisiw napatâ piku pasakwâpiw. wâpamâw.

(47) "kinipahikunaw wîsahkâtsâhk!"

(48) tapasiw; âkwah pâyak sihkihp. nîsu pikuh is-tapasîwak; pimâtisiwak nîsu pikuh.

(49) âkwah mistahâ pâhpiw. "namuya kâkway nipâtân nîmihitôwin. mituni nikîh-nôhtâhkatân. tâpwâ môhtsôwiwak sîsipak. mistahi nika-mîtsisun âkwah."

(50) pōnam âkwah. nawatsîw. âkwah sipwâhtâw.

(51) "pita nka-pimuhtân. mwâstas nka-mîtsisun."

(52) nakatâw unawatsîwinah. kâtahtawâ âh-pimuhtât, wâpamâw mahkâsisah.

(53) "âh, tsâskwa, nisîm," itâw; "kkakwâ-nakatunânaw. awiyak nakasiwâtsih, sîsipah kahkiyaw ta-môwâw," itâw.

(54) âkwah mahkâsis: "namuya! niwîsakâyihtân niskât; namuya, wîsahkâtsâhk."

(55) "asiniyak niskâtihk nka-tahkupitâwak. âkusi ka-nakatsipahin."

(56) "âha?" itwâw mahkâsis.

went back to the bank. He was tired. He was angry at having lost his tobacco-pouch. Then at one time he looked that way; he saw it hanging up aloft. He took it.

(32) "Bah, the dirty dogs!" he said of them; "They surely have angered me!"

(33) He went away from there. He went from place to place. Then he saw a great many ducks. The ducks started to flee.

(34) "Wait a bit, Little Brothers!" he called to them.

(35) "No, Big Brother. You mean to kill us."

(36) Wisahketchahk carried something on his back. He deceived them. Then he went away. There was a lake; it was a very big lake. He went thither.

(37) "Big Brother," said a duck, "what are you carrying on your back?"

(38) "The Shut-Eye Dance."

(39) "Do give us a dance."

(40) "It is hard, Little Brothers."

(41) "Please, Big Brother!"

(42) "Very well!"

(43) Then he built a lodge. He assembled all kinds of ducks and geese. Then at once he entered, and all the ducks were to dance.

(44) "You will close your eyes for this dance of yours."

(45) "Yes," said the ducks.

(46) Then he began to sing. Then the ducks danced; but they had their eyes closed. Then Wisahketchahk arose; he set about killing those ducks by stabbing their little heads. When he had nearly finished all of them, one little fellow held only one eye shut. He saw him.

(47) "Wisahketchahk is killing us!"

(48) He ran away; so did one other, the diver-duck. Only two of them thus escaped; only two got away with their lives.

(49) Then he laughed much. "I did not bring any dance at all. I was very hungry. Truly, foolish are the ducks. Now I shall have plenty to eat."

(50) Then he built a fire. He set his food to cook. Then he went away.

(51) "First I shall take a walk. Afterwards I shall eat."

(52) He left his roasts. As he was walking, he saw a fox.

(53) "Hey, stop a bit, Little Brother!" he said to him; "We shall have a race. Whichever wins will eat all the ducks," he said to him.

(54) Then the fox: "No. I have a sore leg; no, Wisahketchahk."

(55) "I shall tie some stones to my leg. That way you will outrun me."

(56) "Very well," said the fox.

(57) ākwah tahkupitāw asiniyah uskātihk wīshkātsāhk. ākwah sipwāhtāwak mituni. namuya kih-kisiskāhtāw wīshkātsāhk; usām kusikwatiwak asiniyak. ākwah mahkāsīs watiskāw. tātipā-wāwak ispatināw. ākawāyihk āh-ihāt mahkāsīs, mituni sōhki pimipayiw. sisīpah kahkiyaw ntawi-kitamwāw. usitah pikō iskwastam. ākwah tapasīw.

(58) āh-utākusihi takusin wīshkātsāhk. utsipitāw sisīpah pāyak.

(59) "nōsāmi-kisīswāw," itwāw.

(60) kutakah mīn utsipitāw; piyis kahkiyaw.

(61) "nōsāmihkānātsāpusin," itwāw.

(62) ākwah kiskāyihām. mahkāsīsah kisiwāhik.

(63) "niy āskiy kā-kī-usihtāyān! ka-miskātin!"

(64) sipwāhtāw; ntunawāw mahkāsīsah. kātāhtawā āh-pa-pi-muhtāt miskawāw, āh-nipāyit timaskāhk.

(65) "tanisi kā-tōtawak? pakamahwaki nka-nisiwanātsihāw askākinus. nik-ōtsahpihtsin. natawāts nika-pasisamawāw."

(66) wāsakām saskaham maskusiyah. ākwah ti-kwāhkutāw. ākwah māhkāsīs kisiwāk āh-pā-kwāhkutāyik pasikusipahtāw. ākwah miywāyihām, āh-pasikusipahtāyit.

(67) "namuya nānitaw kikiht-ītāmūn, kā-kitamwatsik nīsīsīpimāk, yahāh, yahāh!" itāw.

(68) ākwah ōhi mahkāsīsah pāhāw.

(69) ākwah pāhpiw, "mistahi nipahihkaswāw," āy-itāyihāh.

(70) ākwah āh-āstawiyik, nama kākway mahkāsīs¹. tapasīw.

(71) "tsāh, wīnikunāwi-mahkay! tānitāh kiy-itāmuwin? ōht-sitaw ka-miskātn," itāw.

(72) pimitisahwāw. kātāhtawā ā-pa-pimuhtāt, pāhtam āh-matwā-pāh-pāhpiyihk. kwāsk ituhtāw sakāhk: nama kākway. āsa mna sipwāhtāw; kātāhtawā kā-wāpamāt pitsikīskīsīhā² āh-yā-yakunamīyit uskīsikusiyiwah, āh-āh-akutsiwāpinamīyit sakāhk, ākwah āh-kuskwāskupitamīyit, kāwi mānah āh-tāpiskupayiyikih.

(73) "tānāhk ōma, nīsīm?"

(74) "āh-tāstikwānāyān, kōh-tōtamāhk."

(75) "mīyik. nikwatakihihun nistikwān."

(76) "namuya. āyiman."

(77) "kiyām mīyik. kākikā nistikwān niwīsakāyihān."

(78) "ā, namuya."

(79) "kiyām kitīmākāyīmīk, nīsīmītik. āsay māka minah nīmō-sihun nistikwān."

¹ Not "bad grammar" or simplification for my benefit: the Sweet Grass people regularly use *nama kīkway* with animates, as, *nama kīkway ayōs-kanak*: "There aren't any (more) raspberries."

² Bird not identified.

(57) Then Wisahketchahk tied some stones to his leg. Then they started off at a great rate. Wisahketchahk could not go fast; the stones were too heavy. And the fox limped. They ran round a hill. When the fox got out of sight behind it, he ran very well. He went and ate up all the ducks. He ate all except the feet. Then he ran away.

(58) At nightfall Wisahketchahk arrived. He pulled forth one duck.

(59) "I have cooked him too long," he said.

(60) He pulled out another; finally all of them.

(61) "I am overdoing my roasts a bit," he said.

(62) Then he understood. He was angry at the fox.

(63) "It is I created the earth! I will find you!"

(64) He went from there; he looked for the fox. Then at one time, as he walked about, he found him sleeping in the tall grass.

(65) "What shall I do to him? If I club him, I shall spoil the hide. I shall have it for a tobacco-pouch. I had better stifle him by building a fire round him."

(66) All around he set fire to the grass. The flames spread. When the blaze came close, the fox jumped to his feet. He was glad when the other jumped to his feet.

(67) "You cannot escape anywhere, you who ate all my ducks, yahaw, yahaw!" he said to him.

(68) Then he waited for the fox.

(69) He laughed, thinking, "I am certainly killing him with this fire!"

(70) But when the fire subsided, there was no fox. He had run away.

(71) "Miserable foul-breathed fool! Where could you escape? All the more surely will I find you!" he said of him.

(72) He pursued him. Then once, as he walked along, he heard loud and repeated laughter. He went into the brush at either side: nothing. He went on again; soon he saw some jays pulling out their eyes and tossing them so they caught in the brush, and shaking the bushes, whereupon the eyes would spring back into place.

(73) "What is the idea of this, Little Brother?"

(74) "Because I have a headache we are doing this."

(75) "Give it to me. My head greatly torments me."

(76) "No. It is difficult."

(77) "Please give it to me. I have an everlasting pain in my head."

(78) "Oh, no!"

(79) "Do take pity on me, Little Brothers. Right now I feel the old pain coming back in my head."

(80) "äha?. näwāw kimiŷitin. tästikwānāyini, kāya wiya nōh-taw, māyākwām, nistāsā."

(81) miyik näwāw ta-yā-yakunahk uskiskiwah.

(82) "kitatamihināwāw, nisimitik. nika-kwātakihtān nistikwān."

(83) äkwah sipwāhtāw. namuya wāhyaw ihtāw; mamāhpināw.

(84) "nistikwān māka min äkwa nimākuhikun."

(85) sakāhk ituhtāw. yā-yakunam uskiskiwah. akutsiwāpinam. äkwah mistikw āh-utsipitāt, kāwi ō-pahkihtiniyiwa uskiskiwah. āsay mina sipwāhtāw. namuya wāhyaw ituhtāw. āsa mīnah wīsakāyihitam.

(86) "nistikwān!"

(87) āsa mna sakāhk ituhtāw. äkwah äkutah yā-yakunam uskiskiwah. akutsiwāpinam. äkwah āt āh-utsipitahk, nama kākway. mahkāsīs awa kwāsihtāw uskiskiyiwa wīsakātsāhkawah. äkwah namuya wāpiw. äkwah wīsakātsāhk āh-utsipitāw kapā-kisik. äkwah sipwāhtāw. namuya wāpiw. äkw āwa mahkāsīs mistik utinam; nakiskawāw; tsahkāpahwāw.

(88) "hmm," itwāw, "nitsāhkāpitsinin," äkw āh-pimuhtāt.

(89) pōnihāw äkwah mahkāsīs awah. kātāhtawā tawikisin.

(90) "kākway kiya mistik?" itāw.

(91) "mītus."

(92) "namuya äkutōwa kā-ntawāyimak."

(93) āsa mna sipwāhtāw. āsa mna tawikisin.

(94) "kākway h-itikōwiyan?"

(95) "niminahikōwin."

(96) "äkutōwa kā-ntawāyimak."

(97) äkwah ntunawāw pikiwah; miskawāw. äkwah usihtāw uskiskiwah awakunih uhtsi pikiwah. äkwah sipwāhtāw.

(98) "āhah kiya kā-kisiwāhiyan, mahkāsīs, kā-tsāh-tsāhkāpahō-win, kiwih-ntunātīn. miskātānih ka-nipahitin."

(99) sipwāhtāw äkwah. äkwah pa-pimuhtāw. kātāhtawāh kā-pāhtahk āh-nipākwāsimōwiht. äkwah pimipahtāw. nātuhtahkih, wāhyaw kā-matwā-npakwāsimōwiht. äkusi äkwah wāpahtam ustikwān āh-astāyik ōtsāwah āh-tasihkamiyit. äkāwātamawāw.

(100) "nisimitik, nīsta nik-ōtsān¹," itāw.

(101) "āyiman."

(102) "nisimitik, kiyām nīsta nik-ōtsān."

(103) "āyiman, nistāsā."

¹ The denominative of *utsāw*: "fly", is *utsāwīw*, used below; here the humorous formation is as though there were a primitive verb stem *utsā-*: "to be a fly."

(80) "Very well. I will give you four doses. When you have a headache, not at any other time; don't forget, Big Brother!"

(81) They gave him the power to pull out his eyes four times.

(82) "Thank you, Little Brothers. I shall be having a cruel headache."

(83) Then he went from there. He had not gone far; he began to groan.

(84) "There is my head tormenting me as usual!"

(85) He went into the brush. He pulled out both his eyes. He threw them onto a bush. Then, when he pulled at the bush, his eyes fell from it, back into place. He set out again. He did not walk far. Again he was in pain.

(86) "My head!"

(87) Again he stepped into the brush. There he pulled out his eyes. He threw them so that they caught and hung. But then, though he tugged at the bush, they were not there. That fox had stolen Wisahketchahk's eyes. So now he was blind. Then Wisahketchahk kept tugging at the tree all day. Then he went away. He was blind. And the fox took a stick; he went to meet him; he jabbed him in the sockets of his eyes.

(88) "Hum," he said, "I am getting snagged in my eye-holes," and walked on.

(89) Then the fox left him alone. Then at one time he bumped into something.

(90) "What sort of tree are you?" he asked it.

(91) "Poplar."

(92) "That is not the kind I want."

(93) He set out again. Again he bumped.

(94) "What are you called?"

(95) "I am a spruce."

(96) "That is the kind I want."

(97) Then he sought rosin; he found it. Then he made eyes for himself out of that rosin. Then he went away.

(98) "Now, as for you, Fox, who angered me by jabbing me in the eyes, I shall look for you. When I find you, I shall kill you."

(99) Then he went from there. He walked along. Then at one time he heard a Sun-Dance going on. He ran. Whenever he listened, far off was the noise of the Sun-Dance. At last he saw the head of an animal lying on the ground, with flies busy all over it. He envied them for it.

(100) "Little Brothers, I too shall be a fly," he said to them.

(101) "It is difficult."

(102) "Little Brothers, please let me be a fly."

(103) "It is difficult, Big Brother."

(104) "nisīmitik, kiyām kitimākihtawik."
 (105) "kiyām kistāsīnaw t-āpīsīsisiw, ōtsāw."
 (106) "ā, namuya," itwāw wīshkātsāhk; "mituni nka-misikitin; nka-mis-ōtsāwin."

(107) "ā, kiyām, nistāsā, k-āpsīsīsin," itik.

(108) "āha?"

(109) ākwah ōtsāwiw.

(110) kātāhtawā kwāskimōw; kāw āyisiyiniwiw; pasikōw; misiwāw ustikwān uma sipwāhtatāw. kikamuyiw wāwāskāsiwistikwān ustikwānihk. ākwah sipwāhtāw. namuya ki-kisiskāhtāw. nama kākway is-wāpiw. kātāhtawā sisunā sipīhk pimuhtāw. tihtipi-payiw. pimāhukōw sipīhk. kātāhtawā ōki ayīsiyiniwak wāpamāwak, āh-pimāhōkōyit. ākwah nōtukāsiw tsikahikan utinam, ā-wih-nipahāt. pahkupāw, ā-wih-pakamahwāt wāwāskāsiwah. pasikusi-pahtāw wīshkātsāhk; tapasiw. pahkisin mistasiniyah āh-āpiyit; pāskihtitāw. ākwah nōtukāsiw pimitisahwāw.

(111) "āyakō māka mīnah wīshkātsāhk!" itwāw; pāhpiw.

(112) wīshkātsāhk tapasiw. pōnāmōw; ākutah uhts ākwah sipwāhtāw. pimuhtāw, kā-wāpamāt niskah. wih-tapasiwak niskak.

(113) "tsāskwah, nisīmitik!"

(114) ākusi nakiwak. ākwah utihtāw.

(115) "nisīmitik, nistah nika-niskiwin," itāw.

(116) "āyiman, nistāsā."

(117) piyisk sākōtsimāw. niskiwiw.

(118) "ākwah, nistāsā, ayīsiyiniwak wāpamatwāwi, ōhpimāh ka-pimihān," itāw.

(119) ākwah mītsisōwak ākutah sakahikanīhk. kātāhtawā uhpahōwak. nikāniw wīshkātsāhk. ayīsiyiniwah ntunawāw uhtsitaw. piyisk miskawāw, tahkih tsīk ākutah āh-pimihāt. ākwah mākwayimuwak niskak; tapasiwak. ākwah wiya wīshkātsāhk ākutah ati-pimihāw. pāh-pāskiswāw. āh-wī-tapasit, pōskōpayihāw utaskākinwah; pitihkwaskamikisin. nōtukāsiw wāpamāw.

(120) "māka mīnah wīshkātsāhk!" itwāw; mistahi pāhpiw; "tāpiskōts niskah āh-itāyihtamahk wīshkātsāhk!" itwāw; āsa mīnah pāhpiw.

(121) ākwah mīnah ākutah uhtsi sipwāhtāw. nōhtāhkatāw; nama kākway mītsiw. ākwah nitsawāts wih-kakwā-minahōw. wāpamāw mustuswah nāwu; nama nānitaw isi kih-nipahāw. papāmuhtāw. kātāhtawā uyahpitam mistikwah, ayīsiyiniwah āh-usihāt, tāpiskōts āh-māsihitōwit; ākwah mustuswah ituhtāw. wih-tapasiyiwah.

(122) "tsāskwah, nisīm," itāw, "nāk āyisiyiniwak kā-māsihitōtsik, 'takwāhnāwak wihtsākisiwak,' āh-twāt pāyak anah, ākwah kutak anah, 'namuya,' āh-twīt, 'nawats iyāpāsīsak,' āh-itwāt, āyak ōhtsi kāh-nōtinitōtsik; mākah ā-wih-miyāmitakuk."

(104) "Little Brothers, please grant me what I beg."

(105) "Well then, let our older brother be a little one, a fly."

(106) "Oh dear, no," said Wisahketchahk; "I shall be very large; I shall be a big fly."

(107) "Oh, now, Big Brother, do please be small!" they asked him.

(108) "Oh, very well!"

(109) So he became a fly.

(110) Suddenly he changed his form; he turned back into human shape; he arose; he carried off the whole head. The deer's-head was fastened over his head. So he went away. He could not go fast. He could not see at all, the way he was fixed. After a while he was walking along the bank of a stream. He fell and rolled. The water carried him along in the river. Soon the people saw him drifting along. An old woman took an axe to kill him. She went into the water to club the deer. Wisahketchahk jumped to his feet; he ran away. He fell where a big boulder lay; he smashed the head as he fell. The old woman was chasing him.

(111) "Why, it's Wisahketchahk again!" she said; she laughed.

(112) Wisahketchahk ran away. He stopped in his flight; then he again made off from that place. As he walked along, he saw some geese. The geese tried to get away.

(113) "Wait a bit, Little Brothers!"

(114) So they stopped. He stepped up to them.

(115) "Little Brothers, I too shall be a goose," he said to them.

(116) "It is difficult, Big Brother."

(117) At last he persuaded them. He became a goose.

(118) "And now, Big Brother, whenever you see people, off to one side you will fly," one said to him.

(119) Then they ate, there in the lake. Presently they flew up. Wisahketchahk was in the lead. He looked for people, just to be contrary. At last he found them, and kept flying close to where they were. The geese became worried; they fled. But Wisahketchahk flew on in that place. He began to be shot at. When he made to flee, he burst the skin he had been given; down he went with a crash. An old woman saw him.

(120) "There is Wisahketchahk again!" she said; she laughed a great deal; "It was Wisahketchahk we thought was a goose!" she said; she laughed some more.

(121) Then he went away from that place, too. He was hungry; he had nothing to eat. He decided to try and kill some game. He saw four buffalos; he had no way of killing them. He walked about. Soon he tied up some sticks, arranging them like men wrestling; then he went to where the buffalo were. They started to run away.

(122) "Wait, Little Brothers!" he called to them; "Those men are wrestling over there, because one of them said, 'Bulls stink,' and the other said, 'No, young steers are worse,' that is the reason they are fighting; but I have come to smell you."

(123) äkwah utinam kimöts umöhkumān. äkwah sipāh ä-sinis-kāyit, ä-wih-miyāmāt takwāhnāwa, tahkamāw; npahāw. nīsu nipahāw.

(124) "kākway ätukä ayīsiyiniwah kā-nōtinitōwit! nnōhtāhkat-āwā!" itwāw.

(125) pāhpiw mistahi.

(126) "kunt āh-usihtāyān, nam āwiyak ayīsiyiniw!"

(127) āsa mina pāhpiw.

(128) "mistahā nika-mīsisun äkwah."

(129) äkwah wiya pahkwākwāw. usihtāw äkwah wiyāsah. äkwah āh-kih-kisihtāt, pa-pimisin.

(130) "mwāstas nika-mīsisun. mistahā mtuni nika-mīsisun."

(131) äkwah mistikwah ah-tsimasōwit tāwāyihk pimisin.

(132) "tasōk, nisimitik!"

(133) piyis mākswākwahōk mistikwah. äkwah nama nāntaw kih-isi-waniskāw; mitsimōsōw mistikuhk. pā-takupahtāw ākutah mahihkanis.

(134) "awas," itāw; "niwiyāsimah māka mīna ka-wihkuhkan," itāw.

(135) mātsi-mīsisuyiwah. ustikwān pikō waskawinam. kätah-tawā äkwah öyöyōw äökō mayihkanis; pikw itāh uhtsi pāpahtāwak mahihkanak mahkāsīsak kihkwahākāsak, ahāsiwak minah. äkwah wīсахkātśāhk uwiyāsimah kahkiyaw maskahtōyiwah; ayis wiya mitsimōsōw mistikuhk; nama kākway öhtahtam uwiyāsimah. mitun āh-kitānawāyit, äkwah pihkuhōw. äkwah kisiwāsiw. kas-katwānam nāwō mistikwah; pah-pasastāhwāw mistikwah kā-kih-mākswākwahukut.

(136) "äkwah nimihtātān."

(137) nama kākway uhtahtam umustusumah; kitamwāyiwa mahihkanah.

(138) äkwah sipwāhtāw. wāpamāw mustuswah.

(139) "nka-minahun äkwah."

(140) äkwah nātsiyōstawāw; kisiwāk āh-utihtāt, mituni kā-misi-pwākitōt. tapasiyiwah. kisiwāsiw. āsa mina nātsiyōstawāw kutakah. mwāhtsi minah kisiwāk āh-utihtāt, kā-misi-pwākitut; usahamāk. sipwāhtāw.

(141) "ōtah kkiwāhin kāh-usahamawīyan. ka-mā-miskān!"

(142) äkwah ntunawāw asiniyah. miskawāw āh-misikitiyit mitunih. äkwah pōnam. kisāpiskiswāw; mituni wāsāyāpiskiswāw. äkwah mitun ä-kīsi-wāsāyāpiskiswāt, kätayōwinisāw. äkwah tāhtapiw. tsōwāhkasōw: "tsss!" tsōwāhkasōw.

(143) "tān ākusi kō-wih-itwāyin? kikih-usahamawin ä-wih-minahuyān."

(144) äkwah kā-sipwāhtāt, namuya kih-pimuhtāw. kinwās papā-

(123) Then secretly he took his knife. Then when he held his arm out under the bull, to smell him, he stabbed him; he killed him. He killed two of them.

(124) "What's that nonsense about men fighting! It's hungry I was!" said he.

(125) He laughed a great deal.

(126) "When I just made the thing, and there isn't any man there!"

(127) Again he laughed.

(128) "Now I shall eat a plenty."

(129) Then he skinned them. And he prepared the meat. When he had got it ready, he lay there.

(130) "I shall eat later. I shall eat a huge amount."

(131) He lay down between two trees.

(132) "Straighten up, Little Brothers!"

(133) At last he was tightly held by the trees. Then he was entirely unable to get up from where he lay; he was caught between the trees. A young wolf came running up.

(134) "Get out," he said to him; "You'll be inviting people, as usual, to dine on my meat," he said to him.

(135) The other began to eat. All he could do was turn his head. After a while the young wolf began to howl; from every direction they came running, wolves, foxes, coyotes, and crows. They scrambled for Wisahketchahk's meat and took it all; for he was caught between the trees; and so he ate none of his meat. Only after the others had made a clean sweep of it, did he get himself free. Then he was angry. He broke off four sticks; he beat the trees that had held him fast.

(136) "Now I regret it."

(137) Thus nothing at all did he eat of his buffalos; the wolves had eaten them up.

(138) Then he went away. He saw some buffalo.

(139) "Now I shall kill game."

(140) Then he stole up to them; when he got near, he noisily broke wind. They fled. He got angry. He stole up to another. Again, just as he got near it, he loudly broke wind; it drove away his prey. He went from there.

(141) "In this you anger me, that you drive them away from me. You will catch it!"

(142) Then he looked for a stone. He found a very large one. Then he made a big fire. He heated the stone; he heated it to a bright glow. When he had got it to white heat, he took off his clothes. Then he sat down on it. He sizzled as he burned: "Hiss!" he sizzled.

(143) "Why are you bound to cry out like that? You drove off my game when I was going to bag it."

(144) Then, when he set out, he could not walk. For a long time

muhtāw. kātāhtawā miskam mīnisah; mihtsāniyiwa. ākwah pāyak nakiskawāw.

(145) "pāyahtik, nistāsā," itik, "mihtsātiwak wākayōsak," itik.

(146) "ākwah usihtamawin ahtsāpiy ākwah atsusisah ākwah mōhkumān, napakiikhumān, ākwah tsāpihtsikanis; āakuni nika-tahkunān. nika-mōminān. wāpamakiw wākayōs nika-nipahāw."

(147) usihtamāk kahkiyaw āwakuni. ākwah ntawi-mōmināw; nīmāskwāw. kātāhtawā mākawāts āh-mōmināt, kā-pāpahtāyit wākayōsah. nakiskawāw; kākwah utināw uhtsahtsāpiyah mīna wīpīsisah. pimwāw. pīkuhtitāw kahkiyaw piyis wīpīsisah. uhtsahtsāpiyah uhtsi pakamahwāw; pīkusimāw. ākwah umōhkumān utinam; tahkamāw; pīkuhtitāw umohkumān. wāpinam. ākwah utinam tsāpihtsikanis; pīkuhtitāw. ākwah misi-mistikwah itāmōw. waskāpahtāw ākutah mistikuhk. wāsākamātisahuk wākayōsah. wih-nipahatāhtam. kītāhtawā muskiwāpiskam ustikwān, mustusus-tikwān. kiskāyihtam āwakō āh-kustamiyit. pimi-naskwāpitam, ākwah ustikwānihk āh-akunahk. mōskīstawāw wākayōsah. mituni mākuhāw.

(148) "tānis ātukā kō-wih-tapasiyin? niyaskuts kimākōhitin; kikih-mākōhi, wākayōs!"

(149) ākwah pāhpiw mistahi, āh-mākuhāt wākayōsah. ākwah sipwāhtāw.

(150) "māskōts kutak wāpamakiw, nka-nipahik," itāyihtam ākwa wīshkātsāhk.

(151) sipwāhtāw; pā-pimuhtāw. wāskāhikan wāpahtam, mistah āh-māyātahk wāskāhikanis.

(152) "nika-paspāpin," tāyihtam.

(153) paspāpiw, kā-wāpamāt wīhtikōwa āh-wāpamuyit. ākwah tanis āh-tōtamiyit ākusi tōtam.

(154) ākwah awa wīhtikōw, "tāpwā, nīmīyōsin. tāpwā niwiyakihun, ayīsiyiniwak kā-mōwakik. nka-wāpinān niwiyāsimah," itwāw.

(155) ākusi awa wāh-wāpinam uwiyāsimah. ākwah wīshkātsāhk tapasīw. ākwah awa wīhtikōw kahkiyaw ā-kih-wāpinahk uwiyāsimah, ākwah wāpamōw. kakwāhyakinākusiw.

(156) "māka min ātsik āni wīshkātsāhk! kinipahitin ākwah kā-kitimahuyān niwiyāsimah!"

(157) nawaswāw ākwah awa wīhtikōw. ākwah mākwayimōw wīshkātsāhk. kisiwāk ākw askōk; wīpats atimik.

(158) ākwah āh-atimikut, "nikuhtā, wīshkātsāhk!"

(159) ākwah nikuhtāw. papā-mātōw wīshkātsāhk, ākwah ā-wih-nipahiht. ākwah āh-astamawāt mihtah, ākwah wīhtikōw awa pōnam.

he wandered about. Presently he found some berries; there were many of them. Then he encountered one.

(145) "Go easy, Brother," it said to him; "There are many bears here," it told him.

(146) "Then make me a bow, and arrows, and a knife, a bowie-knife, and a lance; I shall hold these things in my hand. I shall eat berries. If I see a bear, I shall kill it."

(147) It made all these things for him. Then he went and ate berries; he was armed. Presently, while he was eating berries, a bear came running. He encountered it; he took his bow and his arrows. He shot at it. In the end he broke all his arrows as he shot them. He struck it with his bow; it broke as he brought it down. Then he took his knife; he stabbed at the bear; he broke his knife with the thrust. He threw it away. Then he took his spear; when he landed it, it broke. Then he fled to a big tree. He ran round the tree. The bear chased him round it. He was almost dead for loss of breath. Then at one time he struck with his foot and uncovered a skull, a buffalo-skull. He knew that the other feared this object. So in running past he grabbed it up and pulled it over his head. He attacked the bear. He drove it hard.

(148) "Why must you be running away? It's my turn to drive you hard; you had me at close quarters, you know, Bear!"

(149) And he laughed greatly as he drove fear into the bear. Then he went away.

(150) "Perhaps if I see another one, it will kill me," thought Wisahketchahk.

(151) He went away; he tramped along. He saw a house, a very ugly little house.

(152) "I shall peek in through the door," he thought.

(153) He peeked in and saw a Windigo looking into a mirror. Then whatever the other did, he did the same.

(154) Then that Windigo said, "Really, I am handsome. Really, I am throwing away my gifts, to be eating men. I shall throw away my meat."

(155) So the Windigo threw away her supply of meat. Then Wisahketchahk ran away. Then, when the Windigo had thrown away all her stores of meat, then she looked into her mirror. Her appearance was frightful.

(156) "So this is Wisahketchahk again! I will kill you, now I have ruined my meat."

(157) Then the Windigo went in pursuit. Wisahketchahk was in mortal fright. Now the other was close upon him; quickly she caught him.

(158) And when she had caught him, "Gather sticks, Wisahketchahk!"

(159) Then he gathered sticks. Wisahketchahk wept as he went about, for now he was going to be killed. And when he placed the sticks for the Windigo, the latter built a fire with them.

(160) "kitāpwānāsk ntawī-kiskikahah!"

(161) ākwah sipwāhtāw; papā-mātsusiw. kātāhtawā kā-wāpamāt sihkusah.

(162) "āstam, nisīm!"

(163) "namuya; sām kiwīh-nipahin," itik ōhi sihkusah.

(164) piyis ituhtāyiwah.

(165) "ā, nisīm, niwīh-nipahik wihtikōw," itāw; "kakwā-nāntaw-tōtaw. k-āsi-miyusiyan k-āsīhitin," itāw.

(166) "āha?," itwāw sihkus.

(167) ākwah wihtikōwah ispayiw āukō sihkus. kwayasitāw utōniyihk; utāhiyiw paspaskāhtam. ākwah awa wihtikōw, "kiyipah pātā kitapwānāsk! piyis nānitaw niwīh-is-āyān, āh-nōhtāhtāyān," itik awa wīshkātšāhk.

(168) ākwah is ituhtāw. pā-pasikōyiwah āh-wīh-pā-nawaswātikut. ākwah tapasiw, kā-pā-kāskipitikut. misi-mā-mawimōw, "yāy yāh!" āh-itwāt āōkō wīshkātšāhk. mākōhik wihtikōwah. mākā nōhtaw nipiyiwa. nipahtwāk sihkusah. ākwah utināw.

(169) "kitatamihin, nisīm. ākus āni ninipahikuh wihtikōw," itāw; "ākwah pāpuhkih ka-wāpiskisin; kisuy ta-kaskitāwāw apisīs wanaskuts. ākwah kā-nīpihk k-ōsāwisin; mākā pāyakwan ka-kaskitāwāw kisuy. ākusi ākwah nika-sipwāhtān."

(170) ākwah sipwāhtāw. mākawāts āh-pa-pimuhtāt, kātāhtawā ayisiyiniwah wāpamāw. nāh-nawaswāwān. ay-ayāw ākutah. kātāhtawā pāyak uskinikiwah nōhtā-ayāwāyiwah iskwāwah. pāh-pakwātāyiwah; usām kistāyimōw aw ōskinikiw.

(171) kātāhtawā wīshkātšāhk iskwāw usihisōw. miyusiw awa wīshkātšāhk; mistahi miyusiw. ākwah ntaw-unāpāmiw ōh ōskinikiwah kā-kihtsāyimuyit. mahihkanisah nīsu utāpahāw. ākwah wikihk utāpāyiwah. ākwah ōw uskinikiw miywāyimāw ōh ōskinikiskwāwah.

(172) "tāpwā miyusiw, nākāy," itāw ukāwiyah; "mahti nitum," itāw.

(173) ākwah, "āha?," itwāw nōtukāsiw.

(174) ākwah ituhtāw.

(175) "nistīm, āstam nikināhk."

(176) "ih," itwāw awa wīshkātšāhk, "tānihki?"

(177) "nikusis ā-wīh-wāpamisk."

(178) ākwah, "āha?."

(179) "kinuhtā-wīkimik nikusis."

(180) "mihtsāt uskinikiwak ā-nōhtā-wīkimitsik āh-pā-tapasiyān," itāw, "nistās, 'sipwāhtā,' āh-isit."

(181) ākwah nōtukāsiw, "niya mīnah nikusis āh-pā-tapasīt; āh-nōhtā-wāh-wīkimih kōh-pā-tapasīt."

(160) "Go cut a spit for yourself!"

(161) So he went off; he whimpered as he went about. Then presently he saw a weasel.

(162) "Come here, Little Brother!"

(163) "No; you mean to kill me," the weasel answered him.

(164) At last it came.

(165) "Little Brother, a Windigo wants to kill me," he told it; "Try to do something or other to her. I shall fix you so that you will be beautiful," he said to it.

(166) "Very well," said the weasel.

(167) Then the weasel went to where the Windigo was. It slipped into her mouth; it bit apart her heart. Then the Windigo, "Quickly bring your spit! What with all this delay, I am feeling queer from hunger," she said to Wisahketchahk.

(168) So he went there. The other arose and came chasing him. Then he fled, the other just managing to graze him with her claws. Loudly he lamented, crying, "Yeh ya!" that Wisahketchahk. The Windigo was pressing close upon him. But she died before she got him. The weasel had killed her for him. Then he took it up.

(169) "Thank you, Little Brother. That Windigo would certainly have killed me," he said to it; "And now, in winter you will be white; your tail will have a little black at the tip. And in summer you will be brown; but your tail will be black in the same way. And now I am leaving."

(170) Then he went away. As he wandered along, presently he saw some people. There was much pursuing. He stayed there. Then at one time a certain youth wanted to have a wife. He disdained them all. That young man was too conceited.

(171) Then soon, Wisahketchahk made himself into a woman. Handsome was this Wisahketchahk; he was very handsome. Then he went to take as a husband that conceited young man. He had two young wolves to draw his sled. And they drew his tent. And the young man took a liking to this young woman.

(172) "Truly, she is handsome, Mother," he told his mother; "Do invite her," he told her.

(173) Then, "Yes," said the old woman.

(174) Then she went there.

(175) "Niece, come to our house."

(176) "Ho," said that Wisahketchahk, "What for?"

(177) "Because my son wants to see you."

(178) Then, "Very well."

(179) "My son desires to marry you."

(180) "It is because so many young men wanted to marry me, that I ran away and came here," he told her; "My elder brother having told me, 'Go away'."

(181) Then the old woman, "My son too ran away and came here; because so many wanted to marry him is why he ran away and came here."

(182) "kah!" itāw aw iskwāw.

(183) ākwah kiwāhtahik. ntaw-unāpāmiw ōkusisiyiwa ōhi. wāpamāw uskinikiwah; mistahi miyusiysiwa. unāpāmiw kinwās. kakāyawisiw mistahi. kātāhtawā kinwās āh-unāpāmit, nōhtāsipwāhtāw. kātāhtawā tsawāsimisiw mahihkanisah. tahkupitāwasōw. ākwah sākihāw āh-wih-wāpamāyit usikusah. kātāhtawā nīpātipisk sipwāhtāw āyōkō wīshkātsāhk; tsawāsimisah nakatāw. ākwah nōtukāsiw ākwah kisāyiniw ntawī-wāpamāwak ōsisimiwāwah. āh-utinātsik pōt ōhih mahihkanisah.

(184) "āhāy," itwāw nōtukāsiw, "wīshkātsāhk ās ōyāh!"

(185) pāhpiw mahihkanisah kā-tahkupitāt, k-ōtsawāsimisit āōkōh uskinikiw ā-nāpāwisit. kutakah ayīsiyiniwah pāhpihik.

(186) "tāpwā mistahi isihtsikāw uskinikiw, wīshkātsāhkwah āh-wīwit! ākwah ka-pāhpinānaw, āh-kihtsāyimut uskinikiw āh-wīwit wītsi-nāpāwah wīshkātsāhkwah."

(187) ākwah pāhpiwak mistahi.

(188) sipwāhtāw; umis itwāw: "kiyām pikw īs isinākusitsi iskwāw nika-wīwin. mistahi nināpāwihik wīshkātsāhk," itwāw.

(189) kātāhtawā āh-pa-pmuhtāt, kā-wāpahtahk mīkiwāhp. nīpawiw wayawītimihk.

(190) ākwah, "pihtukā," k-ātikut iskwāwah, "kipā-wīwin," itāw.

(191) āh-pihtukāt, pōt ōhih pitukōkiyiwah. ākwah nahapīstawāw; wīwīw. ākwah nama wīhkāts wayawiyiwah āh-tipiskāyik. ākwah mīnah nāpāwisiw āh-pitikōkiyit āh-wīwit. ākutah sipwāhtāwak. kīkisāpā wawāyiwak. wākayōsah utāmiw iskwāw; utāpahāw. kīwāw uskinikiw; kīwāpitsiw; utaskiwāhk ispitsiw. ākwah āhtakupitsit, pasikōyiwah wīwah. namuya ākwah pitikōkiyiwa. ākwah ākutah wīshkātsāhk pāhpiw.

(192) "kihtsāyimōw uskinikiw wīshkātsāhkwah kīh-wīwiw," itāw.

(193) nakiskawāw. ākwah wīkimāw anihi kutakah.

(194) ākusi wiw āukō.

(182) "You don't say!" that woman answered her.

(183) Then the other took her home. She went to take that young man for her husband. She saw the young man; he was very handsome. She was married to him for a long time. She was a very good worker. At length, when she had been married to him for quite a while, she wanted to leave that place. Then at one time she had babies, those wolf-cubs. She tied up her babies. She would not let her mother-in-law see them. Then one night Wisahketchahk departed; he left his babies behind. Then the old woman and the old man came to look at their grandchildren. When they took them up, why, they were wolf-cubs.

(184) "Oho," cried the old woman, "So that person was Wisahketchahk!"

(185) She laughed as she swaddled those wolf-puppies which the young man, to his great embarrassment, had for babies. The other people laughed at him.

(186) "Truly, great things has this young man accomplished, in having Wisahketchahk for his wife! Now we shall have something to laugh about, seeing that this conceited young man had Wisahketchahk, a man, as his wife!"

(187) And they laughed a great deal.

(188) He went away; thus he spoke: "I don't care what sort of a looking woman I marry. Wisahketchahk has put me to great shame," he said.

(189) Presently, as he wandered along, he saw a lodge. He stood outside.

(190) Then, "Come in," said the woman to him, "I have come to take you to wife," he said to her.

(191) When he entered, she was all round, like a ball. Then he sat beside her; he took her to wife. And she never went out at night. And again he was ashamed, because he had that dumpy woman to wife. They went away from there. Early in the morning they made ready. The woman had a bear as her beast of burden; she made it draw her sled. The young man went home; he moved back home; he moved camp to his people's country. When he arrived with his household, his wife rose to her feet. She was no longer short and dumpy. There was Wisahketchahk laughing.

(192) "The proud young man had Wisahketchahk for his wife," he said to him.

(193) He had gone to meet him. And he had married this other one too.

(194) That is the end of this story.

45. WISAHKETCHAHK VISITS HIS LITTLE BROTHER, THE DUCK.

kā-kisikāw-pihtukāw.

(1) wīshkātšāhk uwīkimākanah tah ā-wikitsik nōhtāhkatāw. sipwāhtāw; mātsiw. kitahtawā āh-pimuhtāt, wāpahtam mikiwāhp, āh-takuhtāt.

(2) ākutah skwāhtāmihk ōmis itwāw: "ham, ham!" — "itwāwak, nika-kiskāyimik," āh-itāyihthak.

(3) pihtsāyihk ōhi k-āpiyit ayisiyiniwah ākusi ōmisiy itwāyiwah: "hāw, tawāw, tawāw; pihtukā!" itwāyiwah.

(4) ākusi ōmisih itwāw wīshkātšāhk: "yahā, nisīm, itah ātsik ōma wiyikiyin!"

(5) "aha?," itwāyiwa.

(6) pihtukāw; nahapiw. nīsu pikōw wāpamāw, nāpāwah ākwah uwīkimākaniyiwah. ōtah iskwāhtāmihk asiniyah apiyiwah. ākwah wiyah nama kākway wāpahtam tā-mitsisut.

(7) ākusi ōmisi itwāyiwah: "hā, nōtukāsiw, akus askihk; nīpiy sīkinah," itwāyiwah.

(8) ākusi awa nōtukāsiw akutāw askihkwa. ākusi awa nāpāw pasikōw, asiniyah ōhi āh-kīhtsākusit.

(9) umis itwāw, asinih k-āpit: "kwāk kwāk kwāk!" itwāw, tāpiskōts sīsip. "hā, nōtukāsiw, kitaskihk umis isih iyipān!"

(10) ākwah, "kwāk kwāk kwāk," k-ātwāt, ākusi umis tōtam: ōma uskāt uhpīnam, āh-mīsīt askihkuhk. mahtāminah askihkuhk pahkisiniyiwah. ākusi ākunih kīsīwāw ana iskwāw. ākusi ākunih, wīshkātšāhk āh-mitsisut, asamāw tā-mitsisut wīshkātšāhk. mistahi akāwātāmawāw uma kā-tōtamiyit. ā-kih-mitsisut, kiwāw.

(11) umis itāw: "nisīm, kisiwāk ōtah niwīkin. pā-kiwukā," itāw.

(12) ākwah wiya kiwāw. ākwah tsik āy-ihtāt wīkih k-āwā wīshkātšāhk, asiniyah utināw; kiwāhtahāw; pihtukahāw.

(13) ōh ās ōwīkimākanah ōmisi itik: "muhtsu-kisāyiniw, tānisi wāh-tōtaman, asiniy awah kā-pihtukahat?"

(14) ākusi wīshkātšāhk ōmisih itwāw wīshkātšāhk: "ākāya nānitaw itwāyak¹ nōtukāsiw," itwāw wīshkātšāhk: "nisīm wih-pā-kiwukāw; ākāya nāntaw itwāhkan."

(15) ākusi pā-kiwukāyiwah usimah; pihtukāyiwah.

(16) "hā, tawāw, nisīm."

(17) āh-apiyit ākusi umis itwāw wīshkātšāhk: "nōtukāsiw, akus kitaskihk."

(18) "nāh, tānisi wāh-tōtahk?" twāw nutukāsiw.

(19) "ākāya nāntaw itwā, nōtukāsiw. akus kiyām kitaskihk."

¹ Read *itwāhkan*?

45. WISAHKETCHAHK VISITS HIS LITTLE BROTHER, THE DUCK.

Coming-Day.

(1) Wisahketchahk was starving where he dwelt with his wife. He went away; he went hunting. Presently, as he walked along, he saw a tent and went up to it.

(2) There in the doorway he went, "Hem, hem!" — thinking, "If I make this noise in his hearing, he will know me,"

(3) The person who sat within spoke thus: "Well, come in, come in; there is plenty of room!" he said.

(4) Thereupon Wisahketchahk said: "Oho, Little Brother, so this is where you live!"

(5) "Why, yes," said the other.

(6) He went in and sat down. He saw only two persons, the man and the man's wife. There by the door lay a big stone. He saw nothing to make a meal of.

(7) Then the other said, "Ho, Old Woman, hang up the kettle; pour in some water."

(8) So the old woman hung up the kettle. Then the man rose to his feet and climbed up on the stone.

(9) Sitting on the stone, he said, "Quack, quack," like a duck. "Hey, Old Woman, tip your kettle this way!"

(10) Then, while crying "Quack, quack, quack," he did this: he lifted his leg and mated into the kettle. Grains of Indian corn fell into the kettle. Then the woman boiled them. Then Wisahketchahk was given these to eat for his meal. Greatly he envied the other this thing which he did. When he had eaten he went home.

(11) Thus he spoke: "Little Brother, near by here I live. Come visit us," he told the other.

(12) Then he went home. Then, when Wisahketchahk was near home, he took a big stone; he brought it home; he brought it into the lodge.

(13) His wife said to him, "Crazy old fool, what are you going to do, that you're at bringing this big stone into the tent?"

(14) Thereupon to her said Wisahketchahk: "Do not say anything, Old Woman," said Wisahketchahk; "My little brother is coming to visit us; when he comes, do you be still."

(15) And so his brother came a-visiting; into the tent he came.

(16) "Ho, come in, Brother!"

(17) When the other had been seated, thus spoke Wisahketchahk: "Old Woman, hang up your kettle."

(18) "Yah, what does he think he is going to do?" said the old woman.

(19) "Do not talk, Old Woman. Just hang up your kettle."

(20) ākusi awa nōtukāsiw akutāw, nipiy ā-sikinahk. ākwah awa wīshkātsāhk ati-ah-āhtapiw, asiniyah ōhi ā-kihtsākusit, ākutah āh-apit "kwāhk, kwāhk, kwāhk!" ākutah āh-apit.

(21) "nutukāsiw, pāy-iyipān kitaskihk."

(22) ākwah uhpwāmāyiw¹ wīshkātsāhk, āh-mīsīt: nama kākway mahtāminah, pisisik māyih.

(23) ākusi nōtukāsiw ōmis itwāw: "yipātsihāw utaskihkwah atimu-kisāyiniw."

(24) ākwah awa kā-kiwukāt pakwātam, āh-wīhtsākaniyik māyih āh-pasut.

(25) ākusi āyukōw.

46. WISAHKETCHAHK VISITS HIS LITTLE BROTHER, THE SKUNK.

kā-kisikāw-pīhtukāw.

(1) kītahtawā wīshkātsāhk uwikimākanah wītsāwāw, āh-pimipitsitsik. māka mīna nōhtāhkatāw. kītahtawā kā-wāpahtahk mikiwāhp. ākutah āh-takuhtāt, wāpamāw nāpāwa, pāyak iskwāwa uwikimākaniyiwa.

(2) "tawāw, tawāw!" itik.

(3) "hā, nisim," itwāw, "ōtah ātsik ōma āh-ayāyan?"

(4) "hāha?," itik.

(5) pīhtukāwak.

(6) "hāhāhāy! namuya mistahi ihtakun ka-mītsiyahk," itwāyiwa.

(7) ākwah asamik; mītsisōwak. ākutah ayāwak. piyis tipiskāw.

(8) "hāw, nōtukāsiw, wāpahtakahikā," itwāyiwa usīma; "nistās unōhtāhkatāh. ntōmātānik mustuswak," itwāyiwa.

(9) tāpwā wāpahtakahikāw. ākwah uyaskinahāw, āh-pīhtwātsik. āh-kisi-pīhtwātsik, ākwah utināyiwa sīsikwana.

(10) "hā, nistāsā, kīstah kika-nikamun."

(11) "āha?!"

(12) ākwah nikamuyiwa, sīsikwanah āh-āpatsihāyit. ā, kahkiyaw nikamōwak, piyisk kinwās; piyisk pōyuwak; kawisimōwak; nipāwak. āh-wāpahk kiksāpā, āh-wayawit awa kisāyiniw, kisiwāk wāpamāw mustuswah.

(13) ōmis itwāw: "wāh, nistāsā, ksiwāk ayāwak mustuswak!" itwāyiwa, āh-utināyit sīsikwanah.

(14) "ā, nsim, nīst ātukā nik-ātuhtān," itāw.

(15) "namuya," itik, āh-wayawiyit, āh-ituhtāyit pīhtukahān.

¹ Probably the full form is *uhpipwāmāyiw*.

(20) So the old woman hung it up and poured in some water. Then Wisahketchahk moved along, changing his seat, getting up on the stone, and saying, "Quawk, quawk, quawk," as he sat there.

(21) "Old Woman, tilt your kettle this way!"

(22) Then Wisahketchahk lifted his ham and muted: by no means corn, but only dung.

(23) The old woman said: "He is befouling his kettle, the dirty dog of an old man!"

(24) And the visitor was disgusted, as he smelled the stinking excrement.

(25) That is all of this.

46. WISAHKETCHAHK VISITS HIS LITTLE BROTHER, THE SKUNK.

Coming-Day.

(1) Once upon a time Wisahketchahk with his wife was moving camp. As usual, he was hungry. Then at one time, he saw a tipi. When he walked up to the place, he saw a man and a woman, the man's wife.

(2) "Come in, come in!" the other said to him.

(3) "Why, Brother," he cried, "and so this is where you are staying!"

(4) "Yes," answered the other.

(5) They went in.

(6) "Well, well, well! There isn't much for us to eat," said the man.

(7) Then they gave him food; they ate. They stayed there. At last night came.

(8) "Come, Old Woman, sweep out the tent," said Wisahketchahk's younger brother; "My big brother has been going hungry, you know. Let us call some buffalo," said he.

(9) Accordingly, she swept. Then he filled the pipe, and they smoked. When they had smoked, he took a rattle.

(10) "Now, Big Brother, you too are to sing."

(11) "Yes!"

(12) Then the other sang, using the rattle. They all sang, for a long time; at last they ceased; they went to bed; they slept. In the morning early, when the old man went outside, he saw the buffalo close by.

(13) He said, "Hullo, Brother, the buffalo are close by!" and as he spoke, he took up his rattle.

(14) "Oh, Brother, don't you suppose I could go there, too?" he asked him.

(15) "No," the other told him, and went out of the tent, to the buffalo-close.

(16) ākutā ā-tuhtāyit, ākawāyihk uhtsi kitāpamāw, kā-wāpamāt skwāhtāmihk āh-nahapiyit ōh ōsima, āh-nikamuyit.

(17) mayaw āh-pāhtahkik ōki mustuswak, sāmāk pā-sipwāhtāwak, ōhi ksāyiniwah āh-muskīstawāyit.

(18) awa kisāyiniw ōmis itwāw: "itawiyaw pimuhtāh!" itāw ōhi mustuswah.

(19) tāpwāh āyītaw pimuhtāyiwah, āh-pihtukāyit pihtukahānihk. ākusi ākwah atsitsisiniyiwah ōhi kisāyiniwa, āh-kitāpamāt awa wīshkātsāhk usimah, āh-pwākitōyit. kahkiyaw nipahāyiwa. akāwātamawāw, āh-wāpamāt āh-tōtamīyit usima. ākusi kiwāw awa wīshkātsāhk.

(20) āh-apit, kā-pā-pihtukāyit usima, "hā, nistāsā, mistahi ākwah ka-mitsisunānaw; mihtsāt nnipahāwak mustuswak," āh-itikut.

(21) "hay hay hay!" itwāw wīshkātsāhk; "hah, kimōhkumān utinah; ntawih-wīnihtākātān," āh-itikut.

(22) tāpwā kahkiyaw tuhtāwak, ōki mīna iskwāwak. āh-takuhtāt, mihtsāt mustuswah wāpamāw, āh-pimisiniyit. wah-wīnihtākāwak; kahkiyaw wiyanihāwak; ākwah awatāwak wiyāsah. āpihtaw miyik wiyāsah; ākwah mistahi ayāw mīsiwin, ākwah uwikimākanah āy-usihtāyit kāhkāwakwah. māka mīna akāwātamawāw ōmah k-āsi-nipahāyit. nōhtā-sipwāhtāw; ākwah uyaskinahāw utōs-pwākanah, āh-pasikōt, āh-miyāt ōh ōsimah.

(23) mātōw wīshkātsāhk; umis itwāw: "nisim, kitimākāyimin; kitakāwātamātn kitisi-minahōwin," itwāw wīshkātsāhk, āh-mātut.

(24) piyisk, "aha?," itik.

(25) ākusi ākwah ā-nahapit, ōmis itik: "hāw, nistāsā, iyikuhk wī-sipwāhtāyinih; misawāts mākūts mistahi kitayānānaw wiyās," āh-itikut.

(26) "hāw, nisim, ōtāh pimuhtāwak ntawāsimisak," itāw; "anuhts kā-kīsikāk, 'ākutā kika-wāpamitin,' nikih-itikwak. ākus ānuhts ka-sipwāhtāyān," itāw.

(27) "nāh," itik uwikimākanah, "mistah ōmah wiyās kitayānānaw; māka kitawāsimisinauwak ākuta ka-pāhikunawak."

(28) "misawāts niwih-miyik uminahōwin nisim. wāpamāyah-kwāwi kitawāsimisinauwak, ākutā mihtsāt nka-nipahāwak mustuswak," itwāw.

(29) "āha?," itik uwikimākanah.

(30) ākusi ōmis itik usimah: "hāw, nistāsā, kā-wih-miyitān ntisi-minahōwin!"

(31) ākwah wayawīwak, ōhpimāh āh-ituhtātsik.

(32) "hā, nistāsā, ōtah nahapih!"

(16) When the other went there, he watched him from behind something, and there he saw his little brother seat himself and sing.

(17) As soon as those buffalo heard it, at once they started off in that direction, going straight for the old man.

(18) Then the old man spoke as follows: "Walk along at both sides!" he said to the buffalo.

(19) And really, they walked past on either side of him, and entered the buffalo-pound. Thereupon that old man got down on all fours with his head to the ground, and, Wisahketchahk all the while watching his younger brother, broke wind. He killed them all. He envied his younger brother for what he saw him do. So then Wisahketchahk went back to the tipi.

(20) As he sat there, his brother came in, and, "Ho, Big Brother, now we shall eat a plenty; I have killed many buffalo," he told him.

(21) "Splendid!" said Wisahketchahk; and the other said to him, "Come, take your knife; let us go do the butchering."

(22) So they all went there, the women too. When he got there, he saw many buffalo lying there. They cleaned one after the other; they cut them all up; then they carried off the meat. He gave him half of the meat; so now he had plenty of food, and his wife set about making dried meat. But still he envied the other his way of killing them. He wanted to go away; so he filled his pipe and rose to his feet, and gave it to his little brother.

(23) Wisahketchahk wept; he spoke as follows: "Little Brother, take pity on me; I long for your power of killing game in this way," said Wisahketchahk, weeping.

(24) At last the other said, "Yes," to him.

(25) When accordingly he had sat down, the other said to him, "Now, Big Brother, wait until you are ready to leave; for the present we have in any case a great deal of meat," the other told him.

(26) "Well, Little Brother, over yonder my children are walking along," he told him; "With reference to this very day, 'In that place I shall see you,' I told them. So now is when I must leave," he told him.

(27) "Nonsense," his wife said to him, "Here we have all this meat; after all, our children will wait for us over there."

(28) "What matter, since my brother is going to give me his hunting-power? When we see our children, I shall kill plenty of buffalo over there," said he.

(29) "Very well," his wife answered him.

(30) Then his younger brother spoke to him as follows: "Now then, Big Brother, I shall give you my power of killing game in this way!"

(31) Then they left the tipi and walked off to one side.

(32) "There, Brother, sit down here!"

- (33) nahapiw wīshkātsāhk.
 (34) "atsitsisinih!"
 (35) ākusi ākwah isisin; nāt ōtāh usimah ākus isi atsitsisiniyiwa, ā-kitāpamikut.
 (36) "nistāsā, kitāsiyān wīhkwatin!"
 (37) wīhkwatināw.
 (38) "umis īspitah kāskituyah!"
 (39) ākwah wīshkātsāhk ākusi īspitam sōhkih; sōhk ākusi āh-tōtahk, pwākituyiwa. sāmāk wiya wīshkātsāhk kwāskwākutsin. wāhyaw pahkisin; wīsakisin.
 (40) pasikōw, āh-ituhtāt, "hāw, pāyakwāw, nistāsā!" āh-itikut.

 (41) ākwah kustam.
 (42) "ahāw, nistāsā!"
 (43) piyis tāpwāhtam. āsay mīna atsitsisin, āsay mīna āh-pwākitsitikut. wāhyaw mīna pahkisin.
 (44) ākwah ākutah kinwās nipahisin. ākusi ākwah pasikōw, āh-ati-sipwāhtāt.
 (45) "hā, kwah, nōtukāsiw, sipwāhtātān!"
 (46) sipwāhtāwak.
 (47) wāhyaw āy-īhtātsik, "hāw, nōtukāsiw, matwān tsī tāpwā āh-miyit kaskitāw?" itwāw; "māhtsi uma sakāw nika-kutah-āskwātān."
 (48) "ākā wiya!" itik uwikimākanah; "ka-wiyakihtān. kik-ōh-mītsisuhtāyinaw!"
 (49) "ō, māskōts nikakwā-tsīsimik. kiyām nika-kutahāskwān."

 (50) āhtsi pikuh kutahāskwātam uma sakāw. kahkiyaw misti-kwah kawiwāpaham.
 (51) "kāh, tāpw ās āni nimiyik uminahōwin nisīm!"

 (52) ākusi minah āhtsi piku sipwāhtāw. namuya wāhyaw āy-īhtāt, kā-wāpamāt ā-misikitiyit asiniyah.
 (53) "āhā, nōtukāsiw, māhtsih nka-kutahāskwān," āh-itwāt, "ākā wiyah!" itik uwikimākanah.
 (54) āhtsi pikuh pwākitsitāw asiniyah. iyawis kwāskwāwāpahwāw; pikupayiyiwa asiniyah.
 (55) "nhā, nutukāsiw, kapāsītān; nnōhtāhkatān," itāw.

 (56) "kikwayih tā-mītsiyahk?" itik.
 (57) "k-ōsihtānānaw pīhtukahān; kika-ntumānawak mustuswak," itāw.
 (58) "āha?"
 (59) kapāsiwak. ā-kīsi-mānukātsik, ākwah taw-usihtāwak pīhtukahān, ākwah ā-tipiskāyik, āh-nikamutsik, āh-ntōmātsik mustuswah. āh-wāpahk kīksāpā, kā-wāpamāt mustuswah. ākwah sipwāhtāw, iskwāhtāmihk ā-nahapit awa wīshkātsāhk, ākwah āh-

- (33) Wisahketchahk sat down.
- (34) "Get down on all fours!"
- (35) So he crouched down that way; over at this end his brother crouched in the same way, and kept looking at him.
- (36) "Big Brother, pull aside your breech-clout!"
- (37) He pulled it aside.
- (38) "Pull your buttocks like this!"
- (39) Then Wisahketchahk stretched them hard; when he had done it properly, the other broke wind. At once Wisahketchahk flew up into the air. Far off he fell; he had a bad fall.
- (40) He got up and walked back, and, "Fine, once more!" said the other to him.
- (41) Now he was afraid of it.
- (42) "Come, Big Brother!"
- (43) At last he obeyed. Again he crouched down, and again the other broke wind at him. Again he fell far.
- (44) Then for a long time he lay there as though dead. Then at last he rose to his feet, and went to leave.
- (45) "There, come, Old Woman, let us go."
- (46) They departed.
- (47) When they were far from there, "Well, Old Woman, can it be that he really has given me the power?" said he; "Suppose I take a trial shot at this grove of trees."
- (48) "Don't!" his wife said to him; "You will waste it. Didn't you say we were to get our food from it?"
- (49) "Well, perhaps he was trying to fool me. Do let me make a trial shot."
- (50) Undeterred, he made a trial shot with that grove of trees as his target. He knocked over all the trees.
- (51) "What do you think of that! So my little brother did really give me his way of killing game!"
- (52) Then he set out again, as before. He had not gone far, when he saw a big stone.
- (53) "Hey, Old Woman, suppose I do some target-shooting," he said, and "Do not!" his wife told him.
- (54) Over her protest he broke wind at the stone. He knocked it bodily into the air; the stone flew to pieces.
- (55) "Well, Old Woman, let us pitch camp; I am hungry," he said to her.
- (56) "What are we to eat?" she asked him.
- (57) "Let us build a buffalo-pound; we shall call some buffalo," he told her.
- (58) "Very well."
- (59) They pitched camp. When they had set up their tipi, they went about building the pound, and then, after dark, they sang to call the buffalo. Early in the morning he saw the buffalo. Then he set out, and sat down in the entrance-way, this Wisahketchahk,

nikamut, "itawiyaw pimuhtāk!" āh-isi-nikamut, mayaw āh-pāhtākut mustuswah, pā-sipwāpayiyiwah. kisiwāk āh-ayāyit, "tāwāskikan!" āh-itwāt, tāwikipayihik mustuswah. kinwāsk nipahiskāk. ākwah kitāpamik uwikimākanah. āh-kitāpamikut uwikimākanah, āy-isahtāyit, pikunamiyiwa um ōpihtukahān. kahkiyaw wayawiyiwa, āh-tapasiiyit. ākuyikuhk ākwah waniskāw, āh-āpisisihk. ākwah atsitsipayihōw, āh-pwākitut. nama kākway nipahāw; āyisk kīh-māstinam kā-kutahāskwāt.

(60) "atimu-kisāyiniw!" itik uwikimākanah, ākā kākway āh-nipahtāt, āh-kīhkāmikut.

(61) "hā, nōtukāsiw, kiyām kiya kīwāpahtā; nisīm isahtā; ntawi-ntutamaw anima kā-kīh-isi-miyit kit-ōh-mitsisuyahk utisi-minahōwin."

(62) ākwah tāpwā kīwāw awa nōtukāsiw.

(63) nātā āh-takuhtāt, "hāw, nītim, mistah āh-ma-māyīnikāt kistās, āh-māstinahk kā-kīh-miyat kit-ōh-minahut, āh-kā-kutahāskwāt. ākwah minah kinwāsk nipahik mustuswah, 'tāwāskikan!' āh-itwāt, 'āh-wanitōnāmuyān,' āh-itwāt. 'pikuh ōmā anuhts ituhtā; ntawi-ntutamaw nisīm utisi-minahōwin,' āy-isit, kā-pā-sipwāhtāyān."

(64) "āha?, nītim, ka-miyitin nīswāw kit-ōh-minahuyan," itāw; "āh, āstam!"

(65) wayawīwak.

(66) "nā, nītim, ōtah atsitsisinih!"

(67) ākwah atsitsisiniyiwa.

(68) "ōh umisi ispitah kāskituyah!"

(69) tāpwā ākusi āh-tōtahk, āh-pwākitsitikut, wāhyaw pahkisin. kihtwām mīna ākus āh-tōtākut, āh-pwākitsitikut, kinwāsā kinwāsk nipahisin awa nōtukāsiw. iyikuhk āh-āpisisihk, kīwāw.

(70) āh-takuhtāyit, awa wīshkātsāhk, "niwīkimākan, kimiyik tsī?"

(71) "atimu-kisāyiniw, āh-āyimaniyik ātsikw āwa!" itik.

(72) ākwah usihtāwak ōmah kā-kīh-pikunamiiyit pihtukahān. āh-kīsihtātsik, ākwah āh-tipiskāyik, ākusi kā-nikamutsik, ā-ntōmātsik mustuswah. tāpwā ā-nipātsik, āh-wāpahk, kīksāpā, kā-wāpamāt mustuswah. ākwah ituhtāw awa nōtukāsiw.

(73) ākwah āyakuh āh-nikamut.

(74) "itawiyaw pimuhtā!" itwāw.

(75) tāpwā pihtukāyiwa. ākwah atsitsisin ōwa nōtukāsiw, āh-pwākitut. kahkiyaw nipahāw mustuswah. mistahi miywāyihitam wīshkātsāhk.

and began to sing, "Walk along at either side!" When he sang thus, as soon as the buffalo heard him, they started running toward him. When they were near, he said, "Square in the chest!" and the buffalo ran right into him. For a long time they trampled him out of his senses. Then his wife saw him. When she saw him, she ran there, and broke down his enclosure. All the buffalo ran out. Only then he got up, having returned to his senses. Then he threw himself down on all fours and broke wind. He killed nothing; for he had wasted it in target-shooting.

(60) "Dog of an old man!" his wife said to him, when he killed nothing, and she began to scold him.

(61) "Well, Old Woman, please, do you run back; run to my little brother's; go ask him for some of that game-killing power that he gave me, so that we may use it to get food."

(62) So the old woman went back.

(63) When she arrived over yonder, "Well, Brother-in-Law, I have come because your brother, who always makes a bad mess of things, has used up in target-shooting that which you gave him for killing game. And, besides, the buffalo knocked him silly for a long time, because he said, 'Square in the chest!' and then he said, 'It was a slip of the tongue.' — 'Just you now go there; go ask my brother for some of his way of killing game,' he told me, and that is why I have come here."

(64) "Very well, Sister-in-Law, I will give you wherewith twice to kill game," he told her; "Now, come here!"

(65) They went out of the tent.

(66) "So then, Sister-in-Law, get down on all fours here!"

(67) Then he too got down on all fours.

(68) "Stretch out your buttocks like this!"

(69) And really, when she did that way, and he broke wind at her, far off she fell to the ground. When he did it to her a second time and broke wind at her, for a long, long time the old woman lay senseless. When she came back to life, she went back.

(70) When she arrived, Wisahketchahk, "Wife, did he give you any?"

(71) "Dog of an old man, and so it is a difficult thing, as it turns out!" she answered him.

(72) Then they built up the buffalo-pound which she had pulled down. When they had got it in shape, and night came, they sang to call the buffalo. And really, when they had slept, early the next morning, there he saw the buffalo. Then the old woman went over there.

(73) Then she sang.

(74) "Walk along at either side!" were her words.

(75) Thereupon they went into the pound. Then the old woman got down on all fours and broke wind. She killed all the buffalo. Wisahketchahk was very glad.

(76) äkwah äh-awatätsik wiyās, "hāw, nōtukāsiw, pakāhtākuhkā. kīh-mītsisuyahkuh, kāhkāwakwah k-ōsihtānānaw," itāw uwikimākanah.

(77) "āha?", itwāw awa nōtukāsiw.

(78) tāpwā äh-kīh-mītsisutsik, äkwah usihtāwak kāhkāwakwah. akāwātamawāw ōmah kā-nipahāyit mustuswah uwikimākanah. äkwah isihtāw kāhkāwakwa awa wīshkātsāhk, äh-atih-akutāt mistikuhk.

(79) piyisk ä-tipiskāyik, "hahāw, äkāya nipāh, nōtukāsiw; kakwā-kīsihtāh kiwiyāsima," itāw.

(80) tāpwā kapā-tipisk pānisāwāw awa nōtukāsiw. piyisk nōh-tāhkwasiw.

(81) "äkāya nipā, niwikimākan!" itāw.

(82) piyisk nipāw awa nōtukāsiw. "waniskā, niwikimākan! kipānisāwā!" iyāt-itātsih, namuya pākupayiyiwa; nipāyiwa.

(83) "nika-kimutamawāw," itāyihitam, ōma k-ōh-nipahāyit mustuswah.

(84) piyisk uskutākāsiyiw uwikimākanah uhpīnamwāw, itah k-ōh-pwākituyit ākutah äh-itāpit. kā-wāpahtahk ōma k-ōh-pwākitōyit, äkwah mīstikus utinam, ä-wih-utāskwahamuwāt, ä-wih-kimutamawāt. mayaw ä-waskawiwāpahahk, kā-pākupayiyit, äh-pwākituyit. mātuni wāhyaw ihtakutsin¹ awa wīshkātsāhk, ä-pistahukut uwikimākanah. itāh äh-pahkisihk, kinwās nipahisin.

(85) "atimu-kisāyiniw kā-mōhtsōwit, kā-wiyakihtāt!" itwāw awa nōtukāsiw.

(86) äkwah wīshkātsāhk umis itwāw: "ä-ati-pasikōt kiwiki-mākan, kutahāskwātāhkan, ä-kīh-itisk tsi nisim?"

(87) "namuya; ayisk kimōhtsōwin," itik uwikimākanah.

(88) ayah ās ōhi sikākwah ōhi kā-māh-miyikutsik ta-minahutsik.

(89) äkusi äkwah äkuyikuhk äyōkō ātayōhkāwin.

¹ Error, for *itakutsin*?

(76) Then, when they carried in the meat, "Well, Old Woman, boil it in the kettle. When we have eaten, we shall prepare jerked meat," he told his wife.

(77) "Yes," said the old woman.

(78) And so, when they had eaten, they made jerked meat. He envied his wife the way she had killed the buffalo. And so Wisahketchahk prepared dried meat, hanging it on a tree.

(79) When at last it grew dark, "Now, Old Woman, do not go to sleep; try to finish preparing your meats," he told her.

(80) And so that old woman spent the whole night curing meat. At last she was sleepy.

(81) "Don't go to sleep, Wife!" he told her.

(82) Finally the old woman fell asleep. Even when he said to her "Get up, Wife! Don't forget your meat-curing!" she did not wake up; she was asleep.

(83) "I will steal it from her," he thought, meaning that with which she had killed the buffalo.

(84) Finally he lifted up his wife's petticoat, and looked at whence she broke wind. When he had caught sight of that from which she broke wind, he took a little stick, meaning to take it from her by means of the stick and to steal it from her. Just as he began to twitch the stick, she woke up and broke wind. Off and away, to a great distance, Wisahketchahk went flying, when his wife thus accidentally shot him. There where he fell to the ground, for a long time he lay as if dead.

(85) "Dog of an old man, crazy fool, to waste it like that!" cried the old woman.

(86) Then Wisahketchahk said, "When your husband is in the act of getting up, use him as a target for your shots, is that what my brother told you to do?"

(87) "No, you are crazy, that is all," his wife answered him.

(88) It appears that he was the Skunk, he who gave them the power of killing game.

(89) And so this is the end of this sacred story.



DATE DUE SLIP

APR 3 RETURN	FEB 14 2000
Due Ruth NOV 20 '95	FEB 28 2000
	FEB 28 2000
Due Ruth DEC 14 '95	TURN APR 25 '00
DEC 3 RETURN	
Due Ruth MAY 15 '96	
APR 10 RETURN	
RETURN OCT 15 1996	
OCT 29 RETURN	
MAY 15 1998	
22 JUN 1998	
DEC 23 1998	
OCT 07 1999	

RUTH FE 19 '75	RUTH AP 30 '79
FEB 20 RETURN	
RUTH MY 16 '75	OCT 15 RETURN
MAY 16 RETURN	APR 06 RETURN
OCT 25 RETURN	RUTH MAY 23 '79
RUTH AP 30 '76	APR 18 RETURN
APR 30 RETURN	
RUTH DE 06 '76	DUE RUTH MAR 14 '80
NOV 8 RETURN	MAR 01 RETURN
RUTH MR 11 '77	DUE RUTH APR 07 '80
	APR - 7 RETURN
DUE RUTH APR 20 '78	RUTH DEC 06 1981
DUE RUTH MAY 27 '78	DEC 4 RETURN
MAY 17 RETURN	RUTH FEB 15 1982
DUE RUTH SEP 16 '77	1200 1710 FEB 12 RETURN
AUG 8 RETURN	RUTH APR 16 1985
DUE RUTH APR 16 '78	DUE RUTH MAY 18 1985
APR 11 RETURN	DUE RUTH JUN 19 1985
	RETURN JUN 21

PM 989 A2 B65 1974
BLOOMFIELD LEONARD 1887-1949
PLAINS CREE TEXTS

39143627 HSS



000001047380

PM 989 A2 B65 1974
Bloomfield, Leonard, 1887-1949,
comp.

Plains Cree texts.

0044259H MAIN

U OF A.

~~2408846~~

